GOSPELL Duty and Dignity.

A

Discourse of the duty of Christians, and their Priviledges by Christ, grounded on MATTHEW 13.46.

Very usefull necessary and comfortable, especially in these troublesome times.

By THO. MOCKET Preacher of the Gospel at *Gildesdon* in *Hartfordshire.*

Luke 14.26,27. *If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea and his own life also; he cannot be my disciple.*
And whosoever doth not bear his crosse and come after me, cannot be my disciple.

Phil.3.8. *Yea doubtlesse, and I count all things but losse for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the losse of all things, and doe count them but dung, that I may winne Christ; and be found in him, not having mine own righteousnesse,*——

Τὸ ζῆν Χριστὸς, καὶ τὸ ἀποθανεῖν κέρδος, Phil. 1.21.
Omnia bona mundi Christus contempsit, quæ contemnenda docuit; & omnia mala sustinuit, quæ sustinenda precepit, ut nec in illis quæreretur fælicitas, nec in illis infælicitas timeretur. *August:*

LONDON,
Printed by *A. M.* for *Christopher Meredith*, at the Signe of the Crane in *Pauls* Church-yard. M.D.C.XLVIII.

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TO MY

DEAR CHRISTIAN FRIENDS,

Allies and Acquaintance in the County of *Kent*; Also in *Surrey*, *Shropshire*, *Staffordshire*, *Cheshire*, and *Denbighshire*,

ESPECIALLY

To the Inhabitants of *Rigate*, *Newport*, and *Holt*; From whence the hard dealing of the Prelates, Prelaticall men & such like, forced me to remove, in the years, 1633. 1639. and 1642. to my great losse, and the Peoples great grief: *T. M.* Heartily wisheth to live the life of grace here, and the life of glory hereafter, to the honour of God the Father, and our Lord Jesus Christ.

Dearly Beloved Friends, and Allies,

IT *is the saying of wise* Solomon *inspired by the Spirit of God*, Eccles. 12 11. The words of the wise are as goads, and as nails fastened by the masters of Assemblies which are given by one SHEPHERD. *It hath been often in my thoughts (seeing I cannot speak unto you all, and very probably shall never see the faces of most of you again, and seeing God hath been pleased to make me, a poor weak sinfull man, the unworthiest of very many, a Master of an Assembly in Israel) to write something that might be as a goad to prick you forward in the faith, to duties of love and holiness, and as a nail, to help to keep you within compasse, in these dangerous and apostatizing times; in which Errors, Heresies, and blasphemies, prophane-*

prophaneneſſe, and licentiouſneſſe abound, to the great diſhonour of God, and our Lord Jeſus Chriſt, the prejudice of the truth, and undoing of thouſands of well meaning ſouls, againſt which foul Errors, &c. *that I may not ſeem to like of them and favour them by my ſilence, and deſert the truth, but may bear witneſſe to the truth, as our Lord Jeſus Chriſt hath taught us,* Joh. 18. 37. *I doe here ſolemnly profeſſe with thoſe renowned brethren (Miniſters of Chriſt in* London) *my abhorrency of all the falſe waies, Errors, Hereſies,* &c. *mentioned by them in their* Teſtimony to the Truth of Jeſus Chriſt; *and my deteſtation of that abominable mungrell toleration, much pleaded for and endeavoured by many, as directly contrary to the word of God, our ſolemn Oath and Covenant, the reformation and uniformity in Religion, appoſite to the examples of all reformed Churches, that which will violate all duties of mutuall relation, ſubvert order and government, both in Church and Common-wealth, and ſo break down the fence of the Vineyard and Garden of Chriſts Church; ſo as not only to let in the little foxes, but alſo to invite all wilde beaſts, to make their ſties and dens to kennell and breed in, will introduce a world of confuſion, and reduce all things to a miſerable uncertainty. And my deſire inſeparably to cleave to the truth (the ſumme whereof, I lately with much comfort and rejoycing read in the Confeſſion, or Articles of faith, adviſed by the Aſſembly of Divines, and lately publiſhed) and my purpoſe to walk as the truth is in Chriſt.*

See the *London* Miniſters Teſtimony to the truth, and againſt errors, &c. Printed in *Jan* 1647.

It did not a little rejoyce my heart, when about a year ſince I was among ſome of you, in Cheſhire *and* Denbighſhire: *to ſee and finde you generally ſo ſound in the faith, and ſincere in profeſſion, ſo unanimous and knit together in love, and it will adde to my crown of rejoicing, that ye ſo perſevere and increaſe unto the end.* Dear Friends, *Let me beſpeak and beſeech you in the words of the bleſſed Apoſtle, preſſed with many arguments,* Phil. 2. 1, 2, 3. If there be any conſolation in Chriſt, If any comfort of love, if any fellowſhip of the Spirit, If any bowels and mercies, Fulfill ye my joy, that ye be like minded, ἵνα τὸ αὐτὸ φρονῆτε *minde the ſame thing,* having the ſame love, being of one accord (*heart or ſoul* σύμψυχοι) and of one minde, τὸ ἓν φρονοῦντες, *as if he ſhould ſay, As ever you look to receive any comfort in Chriſt, or to reap any benefit by his love and the com-*

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munion between you and the Saints of God, fulfill ye my joy, that you keep the unity of the spirit in the band of peace. Let nothing be done through strife or vain glory, but in lowlinesse of minde let each esteem other better then themselves. Look not every man on his own things, &c. Eph. 4.2,3.

Brethren, beware of divisions and separation, the root and inlet to many great evils, the devils, the Iesuites, Papists, Prelates, and Malignants last, most subtile and dangerous designe to hinder the edification of soules (as I have often told some of you) the reformation of the Church, the setting up and flourishing of all the Ordinances of God in his own way, secretly to undermine and destroy the godly and well affected party in the kingdome, and to raise themselves by our ruine. And therefore do not, oh do not that which (many little think, such is the simplicity of their hearts) doth further the wicked designe of the common enemies both to Church and State. Beloved, *Try the spirits, and new truths and lights (as they are called) by old Scriptures,* Isa.6.20. 1 Thes.4.1. *Beware, take heed, least any of you be tossed to and fro, and carried about with every winde of doctrine,* by the slieght of men, and cunning craftinesse whereby they lye in wait to deceive, *Eph.*4. 14. *See* 2 Pet.c.2. Keep *in communion with them that are godly and orthodox in the Ordinances of Christ, as for prophane and scandalous persons, you (living holily, and duely preparing your selves for ordinances) doe not communicate with them in their evil, their prophanenesse and unbelief (though it be a grief to any gracious heart, to see such there) but they join with you in that which is good and holy, in the ordinances of God, though not holily.* It is impossible *as the case stands with us, that any should separate from us, but they must renounce communion with a godly party, and the far greater number and part of the godly in the kingdom, which is a grievous thing, makes much against peace, love and unity, and for the common enemie, strengtheneth them, but weakneth the godly. Also if Christians be slieghted and set aside, if weak, they are discontented and offended, and woe be to them by whom the offence cometh,* &c. Matth.18. *And if strong, their spirits will contend strongly and vehemently, as they did,* Judges 5. *Howsoever one side must suffer, be discouraged and grieved, also he that slieghteth and departeth from a godly man, doth so far slieght and de-*

part from Gods friend and Christ servant, and is not this a grievous thing? Besides, *when men have said all they can, for that way of Church government, which some cry up as the only government of Christ, it will still be doubtfull and disputable, and why should any withdraw from communion with the godly, in the Ordinances of Christ about doubtfull disputations?*

See *Jus Divinum Regim. Eccles.* The divine right of Church Government, by the *London* Ministers, Printed 1647. an excellent piece.

And give me leave to say, what I think I am well able to prove, and others have sufficiently proved; That there are many excellencies in the way of government advised by the Assembly of Divines, that are not; neither can be in the other: "Here *is to* "*be found most ample provision for timely order against confusi-*"*on,* for *peace, love and unity of the Church against schisme* "*and division*; for *truth of faith against errors, and heresies*; "for *piety and unblameable conversation against all impiety and* "*scandalousnesse of conversation*; for *equity and right against* "*all male-administration in single congregations*; for *the ho-*"*nour and purity of all Christ Ordinances, against all contempt,* "*pollution and prophanation*; for *comfort, quickning and encou-*"*ragement of the Saints in all the waies of God.*

M. *John Goodwin*, to M. *Tho. Goodw.* Printed 1643.
* *At quantum mutatur ab illo?*

It is well known *who said it, and what note he is of among many of the dissenting brethren, how exceeding fully he then spake and wrot.* I professe (*saith he*) in the sight of God, and in as great singlenesse of heart as ever any man in this world spake unto you; That I doe as clearly apprehend error and mistake throughout the greatest part of your way, as I doe in this conclusion, that twice two makes four*. *Again*, I am as confident as confidence can make me, that, *&c. Again*, If you have the truth with you in many of your beloved maximes, woe to my wits, reason and understanding, never poor man was so strangely mis-used by such friends in this world.

Yet beloved Brethren, *love, imbrace, and use all that are visibly godly* (*though they dissent in somethings*) *as brethren for Christ sake. The subject of this small Treatise, two or three Sermons, which I have published for your sakes, especially* (*and another which I desired, on* Mat. 5. 6. *but have not yet transcribed, and it may be you may have ere it be long*) *It is a subject singularly worth the handling, and your most serious consideration, belief and practice. The weaknesse and meannesse of the work, I am assured you will passe by for the matter, the subject, and the*

author

authors sake, which I assure you is rich in affection, though poor in expression towards you. And beloved Brethren, why should I not? many of you are neer unto me in the faith, which I am perswaded is unfained in you, and not a few of you also in the flesh, and all have precious souls, more worth then all the world, and may you all ever be precious in the eyes of God, and may Jesus Christ and his truth be ever precious in your eies! Oh my dear friends and acquaintance, that our eyes could be full of tears for our sins, and the evils of the times we live in, and that our hearts were full of burning affection for the truth, honour * *and way of our Lord Jesus Christ! Beloved, did Jesus Christ purchase the revelation of his truth, and seal it with his blood? the Martyrs convey it to us through the streams of their blood? and shall not we love it? prize it, imbrace it? cleave to it? plead and stand for it even to the death, if the will of the Lord be so? Hath Jesus Christ given himself for us and to us? and shall not we give our selves for him and to him? to imbrace and professe him sincerely and love him dearly? Is not Jesus Christ the treasure and pearl in the Gospel, and most worthy the having? yea and absolutely necessary? Is not the time of this life here short? the time to come eternall? heavens happinesse unexpressible and unconceivable? and hells torment intollerable? and both eternall? everlasting? and no waies possible to attain to the one or escape the other, but only by Jesus Christ? then seek Christ! receive him! imbrace him! love him! live unto him! look on all the things of this world as vain and empty! and on Jesus Christ as onely all sufficient to all purposes! and give up your selves, souls and bodies, and all you have to be his, and only his, and at his disposing for ever!* This little Treatise *will I hope further you in this purchase and pursuit. Controversies, therein, I wholly wave, and presse beleeving in, and living unto Jesus Christ. Oh let the poor* Indians *shame and quicken us to value the Gospel, prize the Ministery of the word, not to loath, but to love and hunger after the spirituall* Manna! *be thankfull for mercies, fruitfull under means, shake off sluggishnesse and drowsinesse, redeem the time, improve the seasons of your peace, as at all times, so especially on the Lords day; and as you have a name to live, so labour to expresse the life and power of godlinesse, least the Lord take away the means from you.*

* See *Ius Divinum Reg Eccl.*

See *The clear Sunrising of the Gospel to the Indians* lately Printed.

And

And to whom soever of you the glory of God is dear, and the goodnesse of God hath touched your hearts, draw forth your love to God in fervent and frequent praiers, and lend your best assistance every way according to your power and places, to hinder errors, heresies, and all ungodlinesse, and to further the work of Reformation according to the word of God, that all the Ordinances of God may be set up in their purity, the Government of Christ received and established in the hands of choice officers, that prophane, scandalous and ignorant persons may be kept off from the Lords Table, that Jesus Christ may reign gloriously in the hearts and lives of all his people in his own way, and in all his holy ordinances. The blessing of God goe along with this little Treatise, and be with you, and make it effectuall to that end. Accept, I pray you, of this poor mite, and let him have your praiers while he liveth, who is,

Gildeston, *April* 17. 1648

Your very Loving Kinsman

and Friend in the Lord Jesus,

TH. MOCKET.

Errata.

Page 3. line 18. for *fine tare* reade *tinne tare*. p. 9. l. 30. r. *and he had me*. p. 15. l. 17. r. *When we have*, &c. 34. r. *also our will*.

Gospel

A Brief Summe of the most prineipall things contained in this Treatise.

The Doctrine insisted on is this,

That every Christian should, and the wise Christian will willingly part with all for Christ and Gospel grace.

1. Proved by
   1. Scriptures.
   2. Examples.
   3. Reasons.
      1. Why all Christians should part with all for Christ.
      2. Why the wise Christian will do so: *Obj.* May not a man have wealth, honour, and Christ also? *Ans.*

2 Explicated by shewing.
   1. What that (*all*) is, which a Christian must part with for Christ. *viz.*
      1. All his sins and why. *Ob.* How can that be? *An.*
      2. All his interest in the world.
         1. Riches,
         2. Honour, preferment, favour (and esteem of men,)
         3. Pleasures & earthly delight
         4. Friends.
         5. Life it self.

      Ob. If we must part with all these things for Christ, then who can be saved? *Ans.*

      3. All our naturall endowments, parts, gifts, reason: *&c.*
      4. All externall Church-priviledges.
      5. All our own righteousnesse,
         - naturall.
         - civill. and
         - religious.
      6. All self ends and aims.
   2. What it is to part with all for Christ. *viz.*
      1. To see and account all worldly things, naturall endowments, *&c.* to be vain and unprofitable.
      2. To set our own spirituall poverty and misery in the abundance of all outward things without Christ.
      3. Also to see the
         1. Excellency
         2. Allsufficiency and
         3. Necessity of Christ.
      4. With all to see how happy we shall be with Christ, though we should be destitute of all outward, worldly good things, *&c.*

3. Applied
   1. Use by way of triall.
   2. Use for reprehension of three sorts.
      1. Such as think they may serve God and the world also.
      2. Those who when the world smileth on them, are puffed up.
      3. Those that esteem and respect rich worldly men, before poor godly men.
   3. Use for information to shew us.

1. The great folly of many who will part with little or nothing for Christ and his grace: rather prefer every thing above him.

Ob. We forbear our businesse: come to the Church, hear, pray, read, give almes, *&c Answ.*

2. To rectify our judgements { 1. In respect of worldly things. 2. In respect of worldly men that abound with them

4 Use for Instruction { 1. Not to set our hands on worldly things, nor rest on any thing on this side Christ. 2. Not to envy worldly men, because they abound in all outward good things,

5. Use for Exhort. to prize and prefer Christ and Gospel-grace above all other things.

1. Motion from the { 1. Vanity of all other things. 2. Excellency, sufficiency, and necessity of Christ.

1. From the vanity of all other things in three particulars.

1. They are impotent and cannot help, in six respects

1. They cannot satisfy the minde with the reasons of it.

2. They cannot { 1. help the conscience in its distresse. 2. prevent the troubles of conscience.

3. They cannot procure the salvation of the soul.

4. They cannot inrich the soul or purchase any { saving grace, morall vertues.

5. They cannot { 1. cure present distempers of the body, nor 2. prevent future, nor 3 prevent or keep off death, no not a day.

6. They cannot prevent the wrath to come.

2. They are very unstable, mutable, uncertain.

3. They are false and deceitfull, promise happinesse, but perform nothing.

Further worldly things often occasion { 1 Many foul sins. 2. Shame *and* confusion.

Ob. Worldly things are called *substance*, and *Answ.*

2. From 1. The excellency and sufficiency of Christ, in respect of his

1. Person and naturall properties in particulars.

2. Offices in particulars.

Benefits in 10. particulars.

4. Answering and satisfying in all the imperfections fore-mentioned in the creatures.

5. The reality of Christ and spirituall things.

6. The stability of them.

7. The purity of them, They are pure immist comforts.

2. The necessity of Christ and Gospel grace.

2. Directions. { 1. Attend on the word as an Ordinance of God. 2. Seek Christ and beg him of the Father. 3. Labour to seek help from God to beleeve in Jesus Christ and so to receive him.

GOSPEL Duty and Dignity.

MATTHEW 13. The Evangeliſt goeth on in deſcribing the Propheticall office of Chriſt, reciteth ſeven Parables concerning the nature, efficacy, worth, and excellency of the Goſpel, Chriſt and his Church.

The firſt Parable is of the *Seed ſown*, ver. 3. expounded *ver.* 18. which is the Goſpel preached, which doth not thrive in ſome hearers ſo well as in others, either becauſe they do not receive it, or do not carefully keep and cheriſh it, that it might bring forth fruit unto everlaſting life: The ſcope is to comfort the godly againſt the unprofitableneſſe of ſome hearers, and to admoniſh his hearers, and in them all others, ſo to hear, as to be carefull to keep the word, and profit by it.

The ſecond is the Parable of the *Tares*, ver. 24. expounded *ver.* 37. Tares, an unuſuall and hurtfull weed unknown in our parts, much like unto our fine tare, ſignifieth hereticks, ſchiſmaticks, hypocrites, and profane livers, who by the devils wilie working, creep into the Church among the wheat or good men, to undermine and hurt the Church. The ſcope of this (and the ſeventh Parable of the *Draw-net caſt into the ſea*, gathering together both good and bad, *ver.* 47.) is to ſhew,

that the Church will ever have good and bad men in it, and to comfort the godly against the scandall of pestilent errours and prophane livers in the visible Church.

The third is of the *mustardseed*, ver. 31. And

The fourth is of the *leaven*, ver. 33. both signifying the same thing, *viz.* the Gospel and work of grace in the soul, and Church of Christ, which grow up from small beginning to a great height, beyond expectation. See *Ezek.* 47. 1. & 5. and *Dan.* 2. 34, 35. and this to set forth his mighty power in his Church, word, and Ordinances. And the scope is to comfort the godly against the offence, that might be taken at the small beginning of grace in themselves or any of the Church, that sometimes in some places, is very little low, and contemptible.

The fifth is of the *hidden treasure*, ver. 44. And

The sixth is of the *Pearl of a great price*, ver. 45. 46. both signifie Christ and Gospel-grace (of more worth then any treasure or pearl though never so rich and rare) revealed and conveyed by the Gospel. As the scope of the four foregoing parables is to set forth the Gospel, Christ, and his saving graces and gifts by their nature, and force, efficacy, so here by their worth and excellency resembled to an hidden treasure, *ver.* 44. and to a rich pearl, *ver.* 45. 46. The scope of both is to set out the worth and excellency of the Gospel, or rather Christ and his saving graces and gifts revealed, set forth, and conveyed by the Gospel and how much: therefore Christians ought to esteem Christ and the Gospel for Christs sake and grace sake, seeing it is the instrument and means of the revelation and participation of Jesus Christ, and his saving graces, and a means to prepare them for eternall life.

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MATTHEW. 13. 45, 46.

The Kingdome of Heaven is like unto a merchant man seeking goodly pearl: who when he had found one of great price, he went and sold all that he had, and bought it.

THese words are the sixth parable, in which as in all other parables, there is { 1. A Similitude. 2. A Reddition. The division of the words.

1. A Similitude and proposition holding forth the resemblance in a literall sense which is plain and easy. A Merchant man seeking, *&c.*

2. A Reddition and application in a Metaphoticall or analogicall sense, implyed and shadowed out in the parable or similitude, as, So is the Kingdome of Heaven. *&c.*

The Kingdome of Heaven, that is, In the Church of God, it is as with a *Merchant man seeking goodly pearls*, &c.

The Merchant man, that is, the elect Christian seeking.

Goodly Pearls, is happinesse though in a wrong way, till God do open his eyes to seek it aright, and by the Gospel to discover to him Christ and his saving graces and gifts and so true happinesse and life eternall with the way to obtain it.

Findes one of great price, i.e. Jesus Christ and salvation discovered in the Gospel, by the effectuall illumination of the Spirit.

Went and sold all that he had, and bought it: i.e. willingly parted with all for Christ, being thus inlightend by the spirit of God, and enabled by his grace.

So that the *meaning is*, That Jesus Christ and his saving grace and gifts, are things of incomparable and invaluable worth, for which every Christian should, and every wise Christian doth willingly part with all.

There are many heavenly truths contained in these two short verses,

As first, *That Christians ought to seek the best things*, from the example here, of the Merchant man seeking for goodly Pearls. Doctrines.

Secondly, *That Jesus Christ and his saving graces are things of exceeding great worth: A Pearl of great price,* One Pearl for the rareneſſe, ſingularneſſe, and compleatneſſe of it, as good as all, yea better then all others.

Thirdly, *That Christ is a Pearl of greater worth, then all other things in the world.*

Fourthly, *That but a few finde Christ as savingly made partakers of him,* Pearls are not common, every one hath them not, eſpecially the great and rich Jewels.

5. Fifthly, *That Christ is to be found of all that seek him aright,* Seeking goodly Pearls, and found one, *&c. Mat.*7,7. *They that seek, finde.*

Sixthly, *That every Christian should, and the wiſe Christian will willingly part with all for Christ,* ver.46. who when he had found one of, *&c.*

This is the point I intend to inſiſt on, being the main thing in the text, the other will all be brought into this, in ſome convenient place or other, in the handling of it, though more, briefly then otherwiſe I would do.

Proved by Scripture precept.

That every one ſhould willingly part with all for Chriſt, is evident by Scripture-precept, example, and reaſon.

1. The ſacred Scripture (which is the rule of faith and obedience) ſaith expreſſly *Mat.*16. 24. & *Mar.*8 34. *If any will come after me* (they are Chriſts own words) *let him deny himſelf and take up his croſſe and follow me. If any man will come after me,* that is, follow me, be my diſciple, and have any part in my allſufficient ſaving merit and mercy, *let him* (it is imparative and not a bare permiſſion) *let him deny himſelf,* i.e. be willing to part with all, and ſuffer any thing for my ſake, ſo that whoſoever would be made ſavingly partaker of Chriſt and his benefits, muſt prize and prefer Chriſt above all things, and be willing to part with all for his ſake.

*Luk.*14.26. *Our Saviour goes higher in his expreſſions.* ſaying, *If any man come to me, and hate not his father and mother, and wife and children, and brethren and ſiſters, yea and his own life alſo, he cannot be my diſciple, And whoſoever doth not bear his croſſe, and come after me, he cannot be*

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my disciple, If any man hate not his father, *&c.* that is slight, and neglect, and renounce, yea also hate father and mother in comparison of Christ, and when, and so far as they stand in opposition to Christ. And ver. 33. *whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.*

So God commanded *Abraham*, Gen. 12. 1. *Get thee out of thy country, and from thy kindred, and from thy fathers house*, &c. So he commandeth in the person of *Pharoahs* daughter, a type of the Gentile Church, *Psa.* 45. 10. *Harken ô daughter and consider, incline thine ear, forget also thine own people and thy fathers house.*

2. *Examples* proving it to be a duty we have recorded and commended in the word of God, *Abraham* Gen. 12. 2. of whom the Holy Ghost witnesseth, *Heb.* 11. 8 *By Faith Abraham when he was called to go out into a place which he should afterward receive for an inheritance, he obeyed, and went out, not knowing whither he went.* By examples.

Here we see *Abraham* willingly, at Gods call, parted with his own native country, acquaintance, friends, and kinsfolk, houses and lands and such like, and followed Gods direction whithersoever he would lead him, he was well contented to do any thing, and be any where, where God would have him be.

And so did those worthies of the Old Testament, *Heb.* 11. 35. &c. they did willingly part with their riches, honours, pleasures, ease, liberty and life also, many of them: *They wandred about in sheep-skins and goat-skins, in deserts, and in mountains, and in dens and caves of the earth, being destitute, afflicted and tormented, some were tortured not accepting of deliverance, that they might obtain a better resurrection, And others had trials of cruell mocking and scourging, yea moreover of bonds and imprisonment, They were stoned, they were sawn asunder, were tempted, were slain with the sword.* If (as the Apostle saith *Heb.* 11 15, 16.) *they had been mindfull of their country*, the meaning is, that if they had desired to return again to *Caldea* from whence their forefather *Abraham* came, they had opportunity quickly and easily to

have

have done it, or if they deſired to enjoy their lands, eſtates, liberty, places, and offices of eſteem in the world, with their lives, they might eaſily have done it, it had been but a word ſpeaking, the denying the true God, or the truth of God, and complying with Idolaters and ungodly men, in their waies and worſhip, *but they deſired a better country, that is, an heavenly*, ſayes the Apoſtle ver. 16. that is, they expected eternall ſalvation by Jeſus Chriſt in heaven, and therefore rather then they would enjoy their peace, eſtates and lives, on ſuch terms, that is, rather then they would deny Chriſt (for they beleeved in Jeſus Chriſt the Meſſiah to come, as we beleeve now in Chriſt already come) and the truth, they reſolved to part with all, and ſuffer the loſſe of all, even of life it ſelf, for his ſake in whom they beleeved, and whoſe favour they preferred above all things, yea above life it ſelf; And when deliverance and life was afforded them, they would not accept of it on ſuch terms, as alſo did ſome of the Martyrs ſince in word openly, and others in their deeds, cry, *None but Chriſt, None but Chriſt.*

So *Moſes*, Heb. 11. 24, 25, 26, 27. *When he was come to years, refuſed to be called the ſon of Pharoahs daughter, chooſing rather to ſuffer afflictions with the people of God, then to enjoy the pleaſures of ſin that laſt but for a ſeaſon: eſteeming the reproach of Chriſt greater riches then the treaſures of Egypt:* And ver. 27. *By faith Moſes forſook Egypt, not fearing the wrath of the King.*

So did the worthies the primitive Chriſtians, *Heb.* 10. 34. *They took the ſpoiling of their goods* (not only patiently but) *joyfully, knowing in themſelves that they had in Heaven a better and more enduring ſubſtance.*

So did the Apoſtles, Mat. 19. 27. *Behold we have forſaken* Act. 5. 41. *all and followed thee, to whom our Saviour anſwers, Verily I ſay unto you, Every one that hath forſaken houſes, or brethren, &c. for my ſake, ſhall receive a hundred fold, and ſhall inherit everlaſting life.* And *Paul* Phil. 3. 7, 8. *What things were gain to me, theſe I counted loſſe for Chriſt, yea doubtleſſe and I count all things but loſſe, for the excellency of the knowledge of Chriſt Jeſus my Lord, for whom I have ſuffered*

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the losse of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousnesse, which is of the Law, but that which is through the faith of Christ, the righteousnesse of God by faith.

The Reasons why Christians ought willingly to part with all for Christ, are chiefly these.

1. Because we are solemnly engaged by our baptisme to renounce the world, the flesh, and the Devil, and to beleeve in Jesus Christ, and faithfully serve him according to his word. And though the baptized Infant cannot then speak, neither doth know what is done, yet the very act of Baptisme is a giving of it up, dedicating it to the Lord. Baptisme is a seal of the covenant of grace, as circumcision was, *Rom.* 4. 11. and the covenant bindes us to be the Lords, and readily to do or suffer any thing which the Lord commands. *Divines* do commonly call baptisme a vow, and vows ought to be carefully kept, *Numb.* 30. 2. even those vows which are of voluntary things, which before the vow made, were in our own free choice, to vow or not to vow, and much more those which were made of doing things in themselves necessary and commanded, such as this is, to part withall for Christ, when they stand in opposition to Christ, i. e. hinder us in our obedience to him.

2. *Because the World and the things of it are a great enemy to Christ*, and the sincere and faithfull profession of him, and the true Christian Religion.

The desire and hope of riches, pleasures, preferment, and favour of men hath hindered many thousands from imbracing and professing Christ, and have stolen away the hearts of many that professed Christ, and drawn them to deny him. Yea many Ministers and preachers of the word, learned men and worldly wise men, have by the bait of worldly liberty, preferment, favour, hope of enjoying their estates and livelyhoods, been drawn, to abjure and renounce Christ and the truth, which they formerly professed and taught; and contrary to their conscience, betaken themselves to be the Popes vassals, to maintain his blasphemous doctrine, idolatry and superstitions: And many of the people have fallen off from

professing Christ and true religion for fear of suffering in their estates or otherwise, as wofull experience made manifest in Queen *Maries* daies and other times of persecution.

In a word, what is it that makes people generally to change religion with the times, as to be Protestants in King *Edwards* daies, Papists again in Queen *Maries* daies, and again to be Protestants in Queen *Elizabeths* daies, and so to say, and do, and hold opinions as the times go? but because they would still enjoy their worldly estates, liberty, favour of men, or the like worldly respects and ends, which otherwise they hazard at least: *And therefore* it is that commonly the more men have in the world, the lesse zeal and courage they have for God, and the truth, and the more fearfull and faint-hearted they are to professe Christ, and to expresse the power of Christianity, for fear of being questioned, and suffering in their estates, liberty, repute in the world, or some such like way. *And on the other side* generally, the lesse men have, and the meaner persons they are, the more bold and courageous they are, Ministers to preach Christ, and people to professe him, and are more zealous to stand for Christ, or suffer in defence of his honour, name, truth, waies, and of his members. *There is a fable* of the Sun and the Winde contending, who should get off the travellers coat, and stop his Journey first. The winde blew very cold and hard, and the more it blew against him, the faster he girded on his coat, and the more stiffly he set himself to go forward and keep himself warme: and when the winde by his furious blasts could prevail nothing; the Sun began to play its part, and shined very hot and gloriously, and after a while the traveller began to unbutton his coat, and afterward to pull it off, and in the end to sit still. The Morall is this, Adversity, as poverty, afflictions, troubles, persecutions, and the like, do all they can, cannot make the true Christian leave his profession, cast off religion, deny Christ, or the truth, but rather make him the more to buckle about him his Christian armour, and more resolutely set himself to go on in his most holy profession: But prosperity, when the world favours men, and heaps on them riches and preferments, and favour of men, and heats them with a conceit

of

of some excellency in themselves, because of them, then they begin to grow lazy, cold in Religion, and to cast off their former zeal, and heat in professing Christ, and begin to grow cold in Religion, as they grew hot in the world. *We may* see this by often experience in the world, as for instances: Many of the Prelates and other Prælaticall men, while they were private Ministers and had only competent livings, they were diligent in preaching, sound and zealous and in good esteem: but after the world smiled on them, and the great ones cast a beam of favour on them, and preferred them to great livings, places and offices, then they began to decline in their goodnesse, to preach lesse and lesse profitably, and coldly, and the higher they rose, and the more they had in the world of wealth, favour, honour, and the like: the more lazy they grew, and the more proud, irreligious and prophane, and malignant against good men and godlinesse, for fear that if they should be busy in preaching and favouring good men and godly courses, as formerly some of them did, they should loose the favour of the great ones, and it may be suffer in their estates, losse of their offices, or at least not so rise in the world, as otherwise they should, and should be branded with puritanisme and precisenesse. *I have divers times heard the Bishop of Coventry and Lichfield,* Dr *Wright* (being convented before him) in the presence of mine and other mens accusers, bluster out very furiously, against conscientious, godly preachers and professours, that could not conforme to his one, and yet in private after they were gone, to my self and others professe. Also another great Prelate yet alive shewed me the Kings and Archb. letters, he could do no otherwise, the Arch-bishops eye was upon him, and he hath bidden me go on, and shake off the very dust from my feet against such fellows as complained against me. I have often thought of this rich poor Bishop, with whom the fear of men prevailed more then the fear of God, and the checks of his own conscience. *And so it is often* with the people, the fear of suffering in their name, esteem, estates, and the like: hath and doth make men afraid to appear zealous for Christ, his truth and people, something many will do, that they may not be reputed irre-

ligious and prophane, but have the good word of good men, and yet but little for fear of suffering, yea the fear of suffering in their names and estates, and the like, hath made many turn professedly prophane, and enemies to God and good men, and all godly waies. *By which* it appears that the world is a great enemy to true Religion, and the power of godlines, and this is a second reason why we should be willing to part with all for Christ.

3. *Because the world and Christ cannot both stand together, A man cannot serve two Masters at once, God and Mammon.* Mat. 6. 24, that is, God and the world, they are contrary one to another: God requires the service of our whole man, soul and body, and so to serve him with all our heart, with all our soul, with all our minde, and with all our strength, *Luk.* 10. 27. we are bound, and there is great reason why we should serve him absolutely and simply for himself, and others in him and for him, but sin and Satan, never, no nor in the least kinde or degree; and on the contrary, the world steals away our affections, and would have part, yea all our love, hope, joy, fear, and confidence, to whom we owe no service, therefore those being contrary, no man can serve both, they cannot stand together, so that whosoever sets his heart upon the world, or any worldly thing, cannot truly serve Christ, therefore it is said, *Love not the world, nor the things that are in the world, If any man love the world, the love of the Father is not in him.* 1 Joh. 2. 15. *for the friendship of the world is enmity with God.* Jam. 4. 4. These are the reasons why every one should be willing to part with all they have for Christ.

Now,

4. *The wise Christian doth willingly part with all for Christ.*

1. Because God hath commanded it which is a strong motive to a godly man.

2. Because he seeth the vanity of the world and all worldly things, and the excellency and necessity of Christ and heavenly things. No man is so unwise as to change that which he knows is far better, for that which he knows to be worse, but every wise man will change for the better, a better house, better land,

land, a better houſe, better cattle, and the like, a ſmall or mean jewell for a rich and great one, the wiſe Merchant here when he had found a pearl of great price, he went and ſold all that he had, and bought it, he knew he ſhould be no looſer but a great gainer by this exchange, and therefore willingly and ſpeedily went and ſold all and bought it. *Can* we think that *Moſes* being a wiſe man would have parted with the treaſures of *Egypt* and with all his honours, pleaſures and future hopes there, being ſo gracious in the Kings Court, and ſo favoured of the King, the adopted ſon to *Pharoahs* daughter, and ſo granchilde to the King, to ſuffer affliction with the people of God, that is, to enjoy Chriſt among the people of God, though with many ſufferings alſo, if he had not ſeen how empty the world and all the things thereof were, and what a fulneſs he ſhould finde in Chriſt even in the greateſt outward affliction and ſufferings, which he knew he was likely enough to meet with, if he voluntarily forſook *Pharoah*, the Court and all his Officers and honours there, to be with the afflicted Iſraelites? he knew well enough *Pharoah* would ſay, If he like not the royall favours and honours in the Court of *Egypt*, but choſe rather to ſuffer with the Iſraelites, let him go, he ſhall have enough of it. *Likewiſe* can we think that the Apoſtles would ever have forſaken all and followed Chriſt, alſo the Martyrs and worthies of the world in the primitive times, would have ſuffered the ſpoiling of their goods with joy, and others not accept of deliverance from moſt greivious ſufferings, if they had not well ſeen the unprofitableneſſe of all worldly things, in point of true comfort, peace and happineſſe, and the excellency and neceſſity of Chriſt and his ſaving gifts and graces ſo that they ſhould be for ever miſerable without him, and moſt happy with him though they part with all they have for him?

Q. *But may not a man have wealth, honour and preferments in the world, and have Chriſt alſo, and be a true and faithfull profeſſour and follower of him?*

A. Yea, No doubt but a man may, and many a man is, but no man can ſet his heart upon, and truſt in the world, or any worldly thing, and ſerve Chriſt ſincerely, but whoſoever will

be Christs, and serve him sincerely, he must have his heart divorced and taken off from the world and all the things thereof, and set upon Christ alone, so as rather then he will part with Christ, or deny Christ or his truth, though it be but in part, he will actually part with all other things for Christ.

That I may further clear this point unto you, it will be necessary to shew you two things.

1. What is that (*All*) a Christian must part with for Christ.

2. What it is to part with that *all* for him.

1. We must part with all our sins.

First, What a Christian must part with for Christ, and that is,

1. *All his sins*, For first, to this end Christ hath chosen us, *Eph.*1.4. *That we should be holy*, and commands us, *to be holy in all manner of conversation, as he which hath called us is holy*, 1 Pet.1.15. 2. For this end *Christ came into the world, that he might destroy sin in us*, which is the Devils work, 1 *Joh.*3,8. 3. For this end *he suffered and died, that he might purchase to himself a peculiar people zealous of good works.* Tit.2.14.4. For this end *the Gospel is preached, to teach us to deny ungodlines, and wordly lusts* (*i.e.* all ungodlinesse and worldly lusts, for t'is a rule in Divinity that *Indefinita propositio in materia necessaria æquipollet universali*, an indefinite proposition is æquivalent to a universall) *and should live soberly, righteously and godly* in this present world. In a word, all that Christ did, and all that he suffered was to this end, that he might sanctify and cleanse us from all sin, and so present us to God the father, a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish. *Eph.*5.25.26,27. For without holinesse no man shall see, and so enjoy God in heaven. *Heb.*12.14. No unclean thing shall enter in there. *Rev.*21.27. and therefore as *he is holy so ought we to be holy, endeavour to leave all sin, and be holy, in all manner of conversation, as he which hath called us is holy: for what communion hath light with darknes?* and what concord hath *Christ with Belial? the holy God with an unholy people?* 2 Cor,6.14.15.

Ob. No

Ob. No mortall man can leave all his sins, it is impossible to live without sin while we are in this world.

A. It is most true, who can say I am clean? *There is not a just man (upon earth) that doth good and sinneth not*, Eccl.7.20. There is a body of sin we alwaies carry about us. *Rom.*7. Yet a childe of God may leave all sin in a threefold respect. 1. In his affection and desire, so as not to approve of, love or like any sin so far as he is regenerate, *Rom.*7.24. 2. In his purpose and resolution not to sin against God, *Psa.* 17.3. *I am purposed that my mouth shall not offend.* So *Psa.* 119.106. 3. In respect of sincere endeavour. *Psa.*119.106. *I have sworn and I will perform it*, i.e. timely endeavour *to keep thy righteous judgements*, i.e. Commandements, statutes, laws and Ordinances, but actually to live so as not to sin, is impossible for any meer mortall man, in which respect it is said, 1 *Joh.*3.9. *He that is born of God doth not commit sin*, that is not willingly, with love and delight, much lesse live in sin, it is against his promise, desire, purpose and endeavour.

Secondly, A Christian must forsake all his interest in the world, and all worldly blessings and comforts, as riches, honours pleasures, friends, and life it self for Christ, a With our interest in the world.

Riches, worldly profits and advantages, As soon as *Mathew* was called he for Christs sake left the receit of custome, an Office that yeelded him much sweet gain and comings in, *Mat.*9 9. *Simon* and *Andrew* and the other Apostles left all and followed Christ, *Mat.*19.27. *Zacheus* voluntarily gave half his goods to the poor, offered to restore four-fold to any from whom he had unjustly taken any thing, if any such would or could come in. *Luk.*19.8.

Honours, wordly advancement, preferment, favour of men and repute among men, as *Moses* did, *who esteemed* the reproach of Christ, or for Christ, that is Christ with reproaches and sufferings) *greater riches* (and honour also) *then the treasures of Egypt*) Heb.11.26.

Pleasures, all earthly, carnall, bodily delights, as lawfull recreations, sports, and pleasures, ease, &c. we should and the wise Christian will content to none, but leaves all so far

as

as they are baits to sin, and useth them with weaned affection as the Apostle requireth, 1 *Cor.*7.30. *weep as though he wept not, and rejoice as though he rejoiced not*, so rejoice in worldly delights as not much taken with them, and so weep for the losse of worldly things, as not much moved and troubled at it, for he hath better things to delight, rejoice and take pleasure in.

Friends, as Parents, husband, wife, children, kindred, servants, all must be parted with for Christs sake, and in his cause, and even hated, that is, slighted and neglected in comparison of Christ, yea and actually hated when and so far as they stand in opposition to Christ, and hinder us in our obedience to Christ, *Luk.*14.26. *If any man come to me, and hate not his father and mother, and wife, and children, and brethren and sisters, yea and his own life for my sake, he cannot be my disciple*, It is observeable, that when *John* and *James* were called by Christ to follow him, and to take up a new profession, *They left their father Zebedee in the ship with the hired servants*, Mar.1.20. Famous is the story of the renowned *Marquesse of France, Galeacius Caracciolus*, who for Christ and the Gospels sake left his estate, honour, wife, children, friends and all, So did the Martyrs, Apostles, and thousands more. It was a Christian saying of M. *Rogers* recorded by M. *Fox*, that he could for Christs sake passe by his wife and an eleven children, and be as unmoveable as the stake he was tied to.

Life it self also should be parted with for Christ, when he calleth, *I am ready not only to be bound* (saith *Paul* Act.21. 13.) *but also to die at Jerusalem for the name of the Lord Jesus*. It was the common voice of the Martyrs when offered life if they would recant, to answer at least in practice, See *Hab.*11,35. *None but Christ*. They counted not their lives dear for his sake, but willingly laid them down, and that not a few, but thousands, I think I may say millions, not poor men that had little to loose, but some of them great men, honourable persons, of great estates, and not simple, ignorant persons, but knowing Christians and wise men, and that not rashly and inconsiderately, in an heat of holy zeal,

but

but advisedly, deliberately, and in cold blood as I may say, many thousands together divers times in the Heathen Emperours time, many even thirsting after martyrdome for Christ and the Gospels sake. Thus we ought to part with all our interest in the world, all outward blessings and comforts for Christ, as riches, honours, pleasures, dearest friends, and life it self.

Ob. But if we must part with all these things for Christ, then who shall be saved? surely very few, especially in time of peace, and liberty to professe Christ and the truth?

A. In such times it is not required that there be an actuall parting with all for Christ, but in affection only, much lesse is it required, that all that finde Christ should presently forsake their particular callings, goods, *&c.* for Christ, and voluntarily cast away all, as the Popish mendicant Friers do but in affection only, so as not to love but neglect all in comparison of Christ, we have such a disposition and readinesse of minde, and resolution of heart, actually to part with all for Christ, when he calleth us so to do, to have such an affection towards all outward things, that we can say with *David*, Psa. 73.25. *Whom have I in Heaven but thee? and there is none upon earth, that I desire beside thee.* q.d. I have a kingdome, riches, honours, houses, lands, wives, children, friends, servants, and what not? but all these I count as nothing in comparison of thee, and with *Paul*, Phil. 3.8. *I count all things but losse for the excellency of the knowledge of Christ Jesus, and do count them but dung that I may win Christ*, also, that we do actually part with all when Christ calleth so to do by his providence, when Christ and these things stand in competition and opposition one to another, so that we cannot have and enjoy both, then all must be actually parted with rather then Christ.

Thirdly, We should part with all our naturall endowments parts and gifts, knowledge, understanding in naturall, civill, and humane affairs, also his will and affections, all must be denied for Christ, and submitted to his understanding, reason, and will revealed in his word: *Paul* was a great schollar, when he was a Pharisee, but when he came to know Christ, he slighted all other learning extreamly, in comparison of

3. With all our naturall endowments, gifts, and parts

the excellent knowledge of Jesus Christ, *Phil.*3.8.

Now we must know that learning is a great help to religion, 2 *Pet.*3.16. speaking of *Pauls* Epistles, divine Scripture he saith, In which are some things hard to be understood, which they that are unlearned wrest, mark this the rather because there be many in these dates that cry down learning and all humane literature, because they have no learning themselves, nor know not the worth and use of it, as the Fox that had his tail cut off, would perswade all the other Foxes to cut off theirs also: but though it be an excellent thing, a great help to understand the Scriptures, yet in comparison of the excellent knowledge of Jesus Christ, it is to be slieghted, and counted as nothing, if a man had the tongue of men and Angels, and abounded in the knowledge of all humane learning, arts and sciences, yet if he know not Christ he is miserable, and if he know Christ spiritually and savingly he is happy, though he know nothing else but Jesus Christ, according to the old verse.

Si Christum noscis, nihil est si cætera noscis.
Si Christum noscis, satis est si cætera noscis.

We part with all humane learning for Christ when we value the knowledge of Christ above all, and labour to submit all our knowledge, understanding, will, *&c.* to the word and will of Christ.

Yea also all divine knowledge of God as a creator, of his being, wisdome, power, goodnesse, and all excellent perfections: though the knowledge of them do much excell all knowledges of worldly things, even of the most excellent, deep, and profound matters, yet it comes short of the knowledge of Jesus Christ, and Gospel truths, Yea, and all knowledge of Jesus Christ, as a Saviour, King, Priest, Prophet, and of his actions and sufferings, is even nothing in comparison of spirituall applicatory experimentall knowledge of Jesus Christ, to any in particular, in a saving way, alas! what will it profit us, to know exceeding much of God and Jesus Christ, if we do not know him to be our God in Christ, and Jesus Christ to be our Jesus, Lord and Saviour? This knowledge of Christ doth as much excell the other, as the light of the Sun, doth exceed that of a star or candle, See 2 *Pet.*1.19, when the Sun appears

appears a man throws away his candle, he hath a better and more excellent light, so we should little account of all other, not only humane, but divine knowledge in comparison of this gift, this gift of saving experimentall knowledge, of God in Jesus Christ, 2 *Cor.*5.16. *We henceforth know no man after the flesh, yea though we have known Christ after the flesh, yet now henceforth know we him no more.*

Fourthly, *We should be willing to part with all externall Church-priviledges*, of which the Jews had many, *Paul* was 1. circumcised. 2. Of the stock of *Israel*, 3. Of the tribe of *Benjamin*, 4. An Hebrew of the Hebrews, 5. Touching the Law a Pharisee, *i.e.* one of the most strickt sort of religious persons. 6. Very zealous for the Law. 7. Of a blamelesse life, *Ph.*3.5 6. So we have now the favour to be baptized, to be members of the visible Church of Christ, enjoy the Ordinances of God, the means of salvation, descend (some of us) from religious parents, *&c.* yet those Church-priviledges, which seemed *great gain* (that is very advantagious to him in point of justification and salvation) he counted losse, that is of no value or use in comparison of the righteousnesse of Christ, *v.*7. and so must we count Baptisme, and all other Church-priviledges of no worth, and as losse for, and in comparison of Christ. All will advantage us nothing without Christ, All confidence in these we must renounce. thousands enjoyed these priviledges, and yet are now in hell, because without Christ. *Mat.*7.21,22,23. 1 *Cor.* 10.1,2,3,4,5. 4. With all our Church-priviledges.

Ordinances and such like priviledges are but the ship, Christ is the rich treasure, Ordinances are but the box: Christ is the Jewel, and therefore so much more excellent as the treasure or Jewell is better then the box, Ordinances are but the chariot to bring to Christ, the star, the hand to point to Christ, therefore we may not rest in these, or be contented with these alone.

Fifthly, We must part with all our own righteousnesse, naturall, civill and religious, All our unblameable walking, just-dealing, though never so exact, all legall righteousnesse, of the first and second table, for and in comparison of Christs righteousnesse, as a man that hath gotten a great inheritance, 5. With our own righteousnesse.

leaves his ordinary trading, as *Bartimeus* left his guide, when he had found Christ and was cured by him, and the woman her water-pot.

Also all inherent righteousnesse after conversion, all righteousnesse of sanctification, all holy frames of heart by inherent qualification: All these we must part with all for and in comparison of Christs righteousnesse, and every one, when God discovers to him the insufficiency of all his own righteousnesse, and the excellency and necessity of Christs righteousnes, and enableth him to beleeve in Christ, the only true treasure and rich jewell, he willingly renounceth and disclaimeth his own righteousnesse, and relieth only on the righteousnesse of Christ for Justification. He doth not, neither ought we to cast off all our own righteousnesse, and holy walking, God forbid! but all confidence in it, all relyance on it, or opinion of it in the point of Justification, as *Paul* who both before conversion while he was a Jew, did walk most unblameably before men, and did nothing against the light of conscience, and after he was a christian he walked most uprightly, labouring to keep a good conscience alwaies and in all things both towards God and towards men, yet he renounced both his Pharisaicall, christian, and sanctified conversation, innocent conscienee and gracious frame of heart in point of Justification. *I know nothing by my self, yet am I not hereby justified,* said *Paul* of himself, 1 *Cor.*4.4. Again, Phil.3.8.9. *I have suffered the losse of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousnesse, which is of the Law, but that which is through the faith of Christ, the righteousnesse which is of God by faith:* because our righteousnesse and Christs cannot stand together, in the point of justification: we cannot be justified by our own righteousnesse, it is so exceeding imperfect, nor by both together. *Rom.*11.6.

6. All self-ends and aims.

Sixthly, We must part with all our self-ends and aims, in our profession of Christ, and in all our duties, religious services and undertakings, and in all seek Christ and the glory of God, above all things, we may not seek our selves any further, nor in any other way in any duty, then Christ alloweth,

and

and that is subordinately and in relation to his glory, All our ends should be, That we may be to the praise of the glory of his free grace, *Eph.*1.6. As *Paul* and other Apostles and beleevers did, 1 *Thes.*2.4,5,6. *We speak not as pleasing men, but God which tryeth our hearts. Nor of men sought we glory*, &c, And *Tim.* who only sought the things which are of Jesus Christ, *Phil.* 2. 21. preferring Gods glory, and the Churches good above his own private advantages and ends.

Thus we see the first thing what we are to part with Christ, all our sins, interest in the world, blessings and comforts of this world, our naturall endowments, externall Church-priviledges, all our own righteousnesse, and all self-ends and aims.

Secondly, We come now to enquire, *What it is to part with all these for Christ, how and in what sense*, it implieth four things.

1- To see and account all worldly things vain, not only sin to be unprofitable, yea dangerous, so dangerous that a state of sin, a loving and liking of sin, cannot stand with a state of grace, but also that other things are vain, To have a true view and estimation of the world and all things in it, according as they are in relation to us, in the matter of true happinesse: In this respect *Solomon* saith, Eccl.1.2. They are all vanity, *Vanitie* of vanities, *Vanitie of Vanities*, Vanity that is more then vain, extream vain, Vanity it self in the abstract, *Sol.* was a great and mighty King, abounding very much, above all that ever were before him in riches, and honour, and pleasures of all sorts, For as a King could and did command the use of them in a greater number and measure then any other man could do, and being wiser then any other meer man in the world, since the fall, did better and more fully see into the creatures, and discern the good and excellency that was in them: and when he had given himself to know all this, and had spent years in the study, search, and use of the creatures, the riches, honours, and pleasures of the world, and so had made a full triall of them; he in the end concluded

upon moſt ſerious deliberation and conſultation. That all is vain, yea vanity, yet more, *vanitias of vanities*, that is, altogether unprofitable, or that which will conduce nothing at all to true happineſſe and comfort. That all worldly things are ſo, ſhall be fully proved in the following diſcourſe in the motives to the Uſe of Exhort.

Now that which here a Chriſtian ſhould do is, to labour to ſee, and clearly apprehend the vanity and emptineſſe of all earthly things, and to beleeve this as a moſt ſure and certain truth, long agoe determined by the wiſeſt man that ever was ſince the fall, and is approved by the holy, as a moſt certain doctrine.

Alſo that all naturall parts, gifts, abilities, Church-priviledges, avail nothing in the point of true happineſſe, juſtification or peace of conſcience, ſeeing the worſt of men do many times enjoy theſe outward things, naturall endowments and Church-priviledges, as to be baptized members of a viſible Church, and receive the Sacrament alſo, as well as others.

Alſo clearly to ſee that all our own righteouſneſſe, ſanctification, holy walking, upright dealing, and holy frames of heart, cannot juſtify as before God, avail nothing in the point of juſtification before God, and in that reſpect, can afford no true comfort or peace of conſcience, becauſe they are exceeding imperfect, and do all come ſhort of what is required as the Prophet ſaith, *Iſa.* 64, 6. *We all are as an unclean thing, and all our righteouſneſſes are as filthy rags.* And the Apoſtle, 1 *Cor.* 4 4. *I know nothing by myſelf, yet am I not hereby juſtified.* This is the firſt thing required to part withall. To have a true view and eſtimate of all theſe things as they are in the point of juſtification or true happineſſe.

It is without all queſtion (that I may not be miſtaken I add this) that worldly things are very uſefull in their kinde and place, namely, becauſe they ſerve for the refreſhing, comforting and ſupporting of our frail bodies, while we live in this world. Alſo good works, holy duties, ſanctification, ſincerity, uprightneſſe of heart, are very good evidences of juſtification, and of glorification. *And* the Scripture affirms to be good,

good, pleasing and acceptable unto God; And that the more holy works; the more glory, 2 *Cor.*5.10. And that sanctification, and good works are as necessary to salvation as justification, in their kinde and way, *Heb.*12,14. *viz.* as fruits of our faith and evidences of our justification, and of glorification; for there can be no justification without faith, and that is no saving faith, which is not operative, that doth not purifie the heart and bring forth good works, fruits of righteousnesse and holinesse, *Jam.*2.17. *&c.* Yet even these in respect of the imperfection of them, and the sinfulnesse that cleaveth to them, coming from us, as some ill tast will cleave to pure wine that runs through an impure vessel, so some mixture of unbelief, want of love, holy zeal, *&c.* cleaves to our best services and most holy duties, therefore in the point of justification (to which is required a most exact compleat and perfect righteousnesse) these are of no use at all, but the alone perfect righteousnesse of Christ, so that to put these (though otherwise very good and necessary) in the place of Christ and his righteousnesse, to justify us, work our peace, or make us happy, is as *Augustine* saith, as if a man put dung (which in the field or garden is very good and usefull) into the chamber or chest, is so far from profiting, that it defileth and marreth all it toucheth. Even so do our good works of sanctification, when put in the room and place of Christ, or his righteousnesse, so that we must renounce all our own righteousnesse and holinesse, *Quoadopinionem meriti*, in respect of any opinion of merit or any confidence in it, and flee unto and rely only upon the righteousnesse and merit of Jesus Christ. And as it is necessary to part with all for Christ, to have a right knowledge of all these things what they are in the point of merit, justification, and true happinesse: So,

2. Also to see our own spirituall poverty, and miserable condition, if we have nothing else, though we have all other things in the world, riches, honours, pleasures, naturall endowments, are baptized, *&c.* for if to be all things be vain and will profit nothing, in the point of justification, and true happinesse, then if we abound in these things, yea and in holinesse,

lineſſe alſo and good works (if it were poſſible without Chriſt (we ſhould be poor, naked, and miſerable, and becauſe we ſhould want that Jewell, that treaſure which only can make us truly happy, by redeeming us from our ſin and miſery, juſtifying our perſon, procure our peace, and ſave our ſouls, To ſee and beleeve this, is a ſecond ſtep to this duty and thing required, to part with all for Chriſt.

3. On the other ſide to ſee alſo, and to have a true eſtimate of the excellency and neceſſity of Chriſt.

1. Of the excellency of Chriſt, and of his righteouſneſſe. He is a pearl indeed, and that of great price, better then all the treaſures in the world, one *Pearl* to ſhew the ſurpaſſing excellency and compleatneſſe of it, for it is the worth of ſomething above another that moves a man to ſet a high price on it, and to deſire and prefer it above that which he hath, and willing to part with what he hath for it, Men uſe to prefer and deſire things that are better and not worſe, to change for the better, not to part with what they have in hand, but only for that which is better, and then to neglect and ſlieght that which they have, in compariſon of the other which appears to them to be far better. So here when a man looks upon the world, and all the good things in it, riches, honours, pleaſures, *&c.* and upon Chriſt alſo, with a judicious and impartiall eye, and ſees that the world, and all worldly things are but rubbiſh, droſſe and dung in compariſon of Chriſt, then and not till then, will he prefer and deſire Chriſt above all worldly things, and is willing to part with all for him, The like we muſt ſay of his ſaving and ſanctifying graces.

2. The neceſſity of Chriſt;

2. *The neceſſity of having Chriſt*, and his ſanctifying graces, for though a thing be never ſo rich and excellent in it ſelf, and of never ſo great worth, yet we do not deſire and prefer it, but ſlieght and neglect it in compariſon of another thing, we muſt have and cannot be without, As Phiſick is a ſpeciall thing under God to remove diſtempers and cure deſeaſes, and ſome plaiſters and balſomes are excellent to heal dangerous wounds and ſo preſerve life, but to a man that is ſound and in good health, and is thirſty or hungry in great want of food, a little beer or food, is much more welcome,

more

more deſired and ſought after, he will willingly part with a moſt excellent phyſick, a precious baſſome, or rare ſalve in ſuch a caſe for neceſſary ſuſtenance, though in it ſelf it be of far leſſe worth. Gold is a rare and pretious mettle, Pearls and jewels are of great value, one of them may be worth many ſtalled oxen, yet in caſe of great want of food to ſuſtain nature and preſerve life, a man will part with his ſilver, gold, jewels, any thing for bread, for ſaies he, this I muſt have, or I periſh with hunger, ſilver and gold cannot preſerve my life, and ſatisfy nature without bread, and ſuch like nouriſhments, as *Rachel* ſaid, Give me children or elſe I die, ſo ſaith he, give me bread, *&c.* So here when a man comes clearly to ſee the vanity of all worldly things to juſtify, ſanctify, and ſave the ſoul, and the excellency and neceſſity of Jeſus Chriſt, and of his righteouſneſſe, and ſaving graces, that he muſt periſh, is utterly undone for ever, if he have not Chriſt, then he begins to prize, prefer, or deſire Chriſt above all worldly things, and is contented to part with all for him.

4. To ſee his happineſſe with Chriſt.

4. *And hereupon to ſee how happy* he ſhall be having Chriſt *and his righteouſneſſe*, though he have nothing elſe, yea though he ſuffer the loſſe of all for him, and ſuffer much with him, That having Chriſt, he hath all good things in Chriſt with him, Chriſt being his, all the things of Chriſt, his righteouſneſſe, merits, dignities, and all outward good things, ſo far as they are needfull and good for him here, as his alſo, as whatſoever wealth, greatneſſe and dignity, the husband hath, is with himſelf made over to the wife, for her neceſſary uſe, honour and comfort. So having Chriſt, his ſins are pardoned, ſo that they ſhall never riſe up to confound, nor condemn him, his perſon is juſtified, his nature ſanctified, God reconciled to be a loving father, and his conſcience pacified, and ſoul ſaved, he is freed from the guilt, dominion of ſin, the curſe of the Law, hell and damnation, and ſhall in due time inherit heaven, and eternall life, *Rom.* 8. 1. and all things here, even croſſes, loſſes, troubles, *&c.* work together for his ſpirituall and eternall good, *Rom.* 8. 28. he is bleſſed in in every eſtate, his poverty, hunger, ſorrow, contempt, from the world, afflictions, reproaches, perſecutions, *&c.* are all

bleſſed unto him, his worſt eſtate is a bleſſed eſtate, And that on the contrary without Chriſt, all his riches, honours, pleaſures, and all outward comforts, are curſed to him, baits and ſnares to draw into ſin, through the corruption of the heart, and the perſwaſions of Satan, Mal. 2. 2. whereby it comes to paſſe, that thoſe things which in themſelves are good things, outward bleſſings become occaſions of greater ſin and wrath, a curſe, without Chriſt no pardon of ſin, no juſtification, no true peace of conſcience, no reconciliation with God, nor of freedome from hell nor the hope of Heaven.

To part with all for Chriſt, what?

So that to part with all for Chriſt, is to ſee and have a right judgement of all things, and to account all worldly things to be as they are, no waies comparable to Chriſt, yea, and that all naturall endowments, Church-priviledges, our own duties and righteouſneſſe are vain, and altogether unprofitable in the point of juſtification, reconciliation, and true happineſſe, to ſee the excellency and neceſſity of Chriſt and his righteouſneſſe, and that though a man ſhould abound in all theſe things, he were miſerable without Chriſt, but ſhould be moſt happy and for ever bleſſed with him, though he ſhould part with all for him, and ſuffer never ſo much here for his ſake, And thereupon to prize, prefer, and deſire Chriſt above all other things, to count all but as dung in compariſon of him, and be willing alſo actually to part with all for his ſake, whenſoever he ſhall call us to it by his providence, and to renounce all opinion of merit, and all confidence in our duties, holineſſes and performances, and reſt on Chriſt alone, This it is to part with all for Chriſt, to ſell all a man hath to purchaſe this pearl of great price.

Uſe 1. For triall.

This point is profitable for triall, reprehenſion, information, inſtruction, exhortation and conſolation.

Firſt, *By what hath been ſaid we may ſee and try our ſelves, whether we be the worlds or Chriſts*, love the world or Chriſt moſt, Doſt thou ſee and beleeve aſſuredly that all wordly things are vanity, altogether vain utterly unable to make a man happy, or afford any true and ſolid peace, joy and comfort

or

content to the soul of man? or conduce any thing at all to true happinesse, the procuring of Gods favour, pardon of sin, justification, pacifying of a conscience troubled with sin, or life eternall? also the emptinesse and insufficiency of thine own righteousnesse, performances, Church-priviledges, and all other things in this respect? and of the excellency, necessity, and allsufficiency of Christs merit, and mediation to redeem the soul, justify the person, sanctify the nature, and procure eternall peace, comfort and happinesse? Dost thou see that thou shouldest be miserable, though thou shouldest abound with worldly wealth, honour, pleasures, and all such things without Christ, and shoudst be most happy with Christ, though thou part with all for him, and suffer never so much for his sake? and therefore dost prize, prefer, and desire Christ above all things in the world, and his sanctifying graces? dost thou in thy heart count all but losse and dung for him, and art willing rather then deny, loose, or not have Christ, actually to part with all, even life it self, and welcome Christ, though it be with fire and fagot? then surely thou art Christs, and Christ is thine, and with *Mary* thou hast chosen the better part which shall never be taken from thee, therfore do thou go on and enjoy it, and then much good may it do thee.

But if on the contrary thou art a servant of sin, a subject to thy lusts, dost more willingly do that which thy lusts move thee unto, then what God requires of thee in his word; If thou love any worldly thing more then Jesus Christ, feareſt the wrath or displeasure of man more then God, feareſt mens frowns or worldly losses, or suffering more then to sin, if thou trust in any worldly things and means more then in God, or delighteſt in them more then in spirituall; If thou be more carefull for the things of the world then for grace and holines, to please men then to please God, If thou finde more contentment in orchards, gardens, buildings, fields of corn, *&c.* or in dicing, carding, gaming, good fellowship, company keeping, merry songs, musick, playes, new fashions, brave apparrel, dainty fare, great attendance, honourable respects; sports, and delights, *&c.* then in duties of piety, and holinesse,

praying, reading, hearing, meditation, holy conference *&c*; If worldly sports and delights be pleasant unto thee, and holy exercises tedious and wearisome; If thou long that publike duties were ended, that you may be at liberty, or that the Sabbath were ended, that thou mightest freely be busy about matters of worldly profits or pleasure, then be sure thou hast a worldly heart, art a lover of the world more then Christs, and art the worlds, but none of Christs.

Again, If thou be willing to be at expences at the Alehouse, in gaming or in fine apparel, dainty fare, *&c.* and yet art unwilling to give for the maintenance of Gods worship, and word, the means of conversion and salvation, or to relieve the poor members of Christ, feed the hungry, cloath the naked; If thou grieve more for the losse of worldly commodities, charges, burdens, troubles, then for thy sins, thy unkinde dealings with Jesus Christ, the dishonour of God, affliction of the godly, miseries of the Church, contempt and neglect of Gods Ordinances; If thy words and thoughts be continually taken up about thy worldly commodities, pleasures, comforts of the world, and canst finde no time, or but seldome for religious duties in private, If thou canst finde time for worldly businesse, walk, talk, visit friends, recreation, *&c.* and yet canst finde no time or very little to read the holy Scriptures, and godly treatises of holy men, pray, meditate and exercise thy self unto godlinesse, to pray constantly in thy family (if thou have any) If thou think it a brave thing to have wealth, riches, honours, pleasures, *&c.* and seest no such emptinesse and vanity in worldly things, insufficiency in thy duties and performances, nor such excellencies, necessity and allsufficiency in Christ, so as to prize and desire Christ above all things, yea with the losse of all things, then be sure thou art a worldling, no true Christian, the worlds, not Christs, a lover of the world more then of Jesus Christ, far from parting withall for Christ, and therefore Christ is none of thine, thou hast no part in this rich pearl, which is more worth then all the world.

And though thou be never so rich in worldly things, yet thou art miserably poor, blind, and naked, and wretched, the

Lord

Lord open thine eyes to see thy spirituall condition, and give thee a heart to labour above all things to get out of it, and to be partaker of Jesus Christ, to purchase this Pearl, whatsoever it cost thee.

But Secondly, come we to another use, It may serve for *Reprehension* of three or four sorts of men. Use 2. For reprehension in 4. particulars.

First, *Such as think they may serve God and the world,* seek both, love both, set their hearts on both, that both may well stand together, and yet here you see a Christian must part with all for Christ, and our Saviour himself saith elsewhere expressly, *whosoever he be of you that forsaketh not all that he hath, cannot be my disciple.* Luk. 14.33, and *Whosoever will be my disciple, let him deny himself, and take up his crosse, and follow me.* Mat.16.24. *And no man can serve two Masters, God and Mammon.* Mat.6.24. And the Apostle, *Love not the world, nor the things that are in the world, If any man love the world, the love of the father is not in him.* 1 Joh.2.15. Thus we see a man cannot love God and the world, set his heart upon and delight in the things of the world, hunt after the profits, pleasures, and preferments of the world, and Christ too, wherefore then, say they, did God make and appoint all the things of the world, but for man? *A.* Indeed by the Lords allowance all may desire have and enjoy the outward good things of this life for our better, and more comfortable support and cheerfull encouragement in the service of the Lord Christ, as helps to godlinesse, but when they hinder us in our obedience and cleaving unto the Lord Jesus, when they steal away our affections, the love, joy, delight, confidence and comfort we should have in him, eat up our time, hinder us in our duty to him, then and so far they must be parted with, and we must cleave unto Christ alone and his truth, though it be with the losse of all for him.

2. *Such are here reproveable who when the World smileth on them, and heaps riches on preferments upon them, are puffed up,* Think themselves no small ones, better then others, because richer are more esteemed and respected in the world then others, more in Gods favour because he prospereth them in all their undertakings, above others, surely God loves me

(ſaith the thriving worldling) or elſe God would not ſo bleſſe and proſper me and anſwer my deſires as he doth, when alas! poor men, wealth, honour, eſteem of men, though it make them great in the account of the world, and their own eſteem, yet it makes them not ſo in the ſight and account of God. Riches make men great but not good, lovely, amiable in the eyes of God, never the nearer heaven, nor farther from hell.

He regardeth not the rich more then the poor, Job.34.19. *Eſau, Pharoah, Nebuchadnezzar, Belſhazzar, Hamon,* the rich man in the Goſpel, had wealth and honour, and all the good things of this world, in very great abundance, yet were hated of God, and now ſuffer in hell, and poor ulcerous *Lazarus* was loved and is now honoured and happy in heaven, yea the more any man hath of the good things of this life, the more he moſt account for to God, whoſe ſteward he is, and the greater will be his condemnation, wanting the wiſdome and grace of our Lord Jeſus Chriſt, to imploy them according to the Lords minde.

3. *Such alſo are reproveable who eſteem more of rich worldlings, then of the moſt holy of Gods ſervants,* honour the rich, covetous, more then the poor godly man, Such the Apoſtle *James* reproveth, *Jam.* 2. 2. *If* (ſaith he) *there come into your Aſſembly a man with a gold ring, in goodly apparel, and there come in alſo a poor man in vile raiment: And yee have reſpect to him that weareth the gay cloathing, and ſay unto him, Sit thou here, in a good place; And ſay to the poor, Stand thou there, or ſit thou here, under my foot-ſtool. Hearken my brethren, hath not God choſen the poor of this world, rich in faith, and heirs of the Kingdome, which he hath promiſed to them that love him? But yee have deſpiſed the poor.*

Do not rich men oppreſſe you? &c. Yet many do more reſpect, love, honour, and delight in them that are rich, in great place, and brave apparel, though alſo vile, baſe, ungodly, haters of holineſſe, ſwearers, drunkards, fornicators, or the like; yea almoſt any pot-companion, more then the poor man, that is in vile raiment, or mean habit, yea the world

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is come to that passe, that none are more respected, loved, applauded, and their company desired, then the boon-companions or good fellows of the world, though never so base and vitious in their lives, if rich, affable, witty, and free-hearted, and none lesse regarded, yea more despised then such as are the most holy, faithfull, zealous disciples of Christ. What do these men but hereby plainly declare to all men themselves to be of this world, and not of Christs? For the word loveth, respecteth, and honoureth it's own, *Simile gaudet simili*, like will to like, and delighteth in its like: Birds of a feather will flock together, every thing loveth them of its own kinde; If they were of Christ, they would love, respect, honour, and delight in the company of them that are Christs, though poor and contemptible in the world. If they did see the emptinesse of the world, and vanity of all worldly things, and the worth and excellency and sufficiency of Christ; and had in their hearts parted with all for his sake, they would lightly account of worldly wicked men, though never so rich and great, as God doth, sleightly as men of no true worth, and of those that fear the Lord, who have Christ as the only pearl of worth in the world, rich, honourable, to be esteemed, loved, desired, delighted in above all others, as the only excellent of the earth, the only wise men indeed, wise unto salvation, and the best companions in the world, *Psa* 16.3. *Pro.*12.26. And where wealth, wit, honour, authority, and grace and holinesse meet in one, as the most excellent men in the world, to be loved, honoured and delighted in above all others: *Gratior est è pulchro veniens de corpore virtus.*

Thirdly, for our Information, if Christians must part with all for Christ, then,

First, *This shews the great folly of many men who will part with nothing for Christ, but rather greedily hunt after the world,* choose rather to part with Christ, and the truth, then with the world, serve it rather then Christ, desire, imbrace, and delight in its pleasing vanities, pleasures, profits, *&c.* then in Christ and his glorious Gospel, As the Gaderenes preferred their swine before Christ, so the proud person in effect, pre-

fers.

fers his gay cloaths, and the adorning of his body before the beautifying of his ſoul, with the ſanctifying graces of Gods ſpirit. *The covetous worldling* prefers his wealth before Chriſt, *The Drunkard* prefers his cups before Chriſt, *The ambitious perſon* prefers the favour and honour of men before Chriſt, *The Voluptuous Man* prefers his pleaſures before Chriſt, and all theſe prefer their own will before Chriſts will, *The Ruffian* prefers his long beaſt-like hair before Chriſt, *Many do* prefer the hawks, hounds, dice, cards, yea their harlots before Chriſt, for they deſire theſe, love them, delight in them more then in Chriſt, and will be at more coſt with them then for Chriſt.

Too many Miniſters love the preferment and the favour of men, or their profit more then Chriſt, the fleece then the good of the flock, their own outward good then the ſalvation of ſouls, which Chriſt hath purchaſed with his blood.

Some Lawyers are more ready to receive a bribe and pervert juſtice, then deſirous to promote the truth, right the wronged, and puniſh the wrong doer, *Some Phyſicians are more ready to ſqueeze their Patient then to cure his body, and protract cures of purpoſe to benefit themſelves.*

Many ſet their hearts and wits on the *tenter-hooks*, and ſtretch them this way and that way to invent and widen their conſciences, to uſe means to make themſelves rich, great, pleaſe men in ſinfull waies to benefit themſelves, to prevent or free themſelves out of trouble, and others to ſatisfy their luſts and inordinate deſires, even on that day God hath ſet apart for his own worſhip, *Many have their hearts ſo glewed to the world, that they are as unwilling to part with their wealth, or vain delights, as* Lots *wife was to leave Sodom, or as a man would be to part with his right hand or right eye.* Many are as greedy after riches, preferment, favour, and eſteem of great men, and others after ſinfull pleaſures and carnall delights, as an hungry man is after meat, or a Hydropick perſon is after drink. They are alwaies thirſty, like the Serpent *Dipſas*, which as ſome ſay will not be ſatisfied till it burſt.

Indeed the world is like unto Solomons harlot that layeth open

open her brests and useth many fair speeches to entice simple ones (for so he most fitly calleth them) to follow her, whose two brests are profit and pleasure, with profit she deals with worldlings as *Hypomanes* with *Atalanta*, who being to run a race for a kingdome, cast now on this side, and then on that side a golden Ball, which *Atalanta* coveting to get, lost the race, and even so many stepping aside to profit or pleasure, presuming there will be time enough to get grace and heaven, loose both: With pleasure the world allures young persons especially, as the Syrens do unskilfull passengers, who (as 'tis said) with their pleasing melodious songs so bewitch the passengers, that they forgetting or notminding their businesse, nor themselves, suffer her to draw near unto them, till they be within her reach, and then she leapeth on them, and devoureth them. So here the pleasures, delights, and wealth of the world, do so besot many, that they wholly neglect Christ and the salvation of their souls (the businesse for which they came into the world) and so are swallowed up of hell in the end.

Now what a peece of folly or madnesse is this in men, to prefer any vain transitory thing, much more, base, sinfull lusts, before Christ, and his graces and truth, as all worldly men really do, that men should beat their brains, weary themselves and spend precious time, this man to get a little wealth, that man to rise in the world, another to have the favour and applause of men, another to enjoy his pleasures and worldly delights, and yet when all is done, and they have all they can get and suppose all that is to be gotten in the world, yet they are poor, naked and miserable: because without the true riches, Jesus Christ, and his sanctifying grace, the only true treasure, the one Pearl of great value, which only can make us rich and happy, for which the wise Merchant here went and sold all that he had and bought it, would not he be accounted a fool who seeing a vessel float on the top of the water, supposing there is some rich commodity in it, should strip himself of all, leap into the Sea, and venture his life, and when all come to all, finde nothing but an empty vessel; *mutato nomine*, do but change the name, and we shall finde this is the worldlings

and every naturall mans case, he ventures his safety and everlasting salvation for the things of this world, which he most affecteth and desireth, and when all is done, he findes nothing but an empty vessel, vanity, meer vanity, a meer shadow, nothing, meer nothing, in the point of salvation or true happinesse. *Pro.*23.5. who but a fool will labour, and catch greedily to clasp the winde in his arms or hands, *Hos.*8.7, & 12.1. All worldly things are so, but as the east winde that may fill but cannot satisfie. *Hos.*12.1. *Ephraim feedeth on the winde, and followeth after the East winde. What profit* saith *Solomon*, Eccl.1.3. *hath a man of all his labour which he taketh under the Sun?* which moved our blessed Saviour to give us this good advice, *Joh.*6.27. *Labour not for the meat which perisheth, but for that which endureth unto everlasting life.* Who but a fool will labour for that which perisheth, and neglect that which is both necessary and lasting? None but children regard toyes and bables: No wise man will make it his businesse to fill his coffers with pibbles, when he may have pearls, gold or silver, and yet such is the folly of most men, they neglect Christ and saving grace, to get wealth, preferment, live pleasantly, fare well: most men dote upon the things of this world, eagerly pursue after them, and yet they are but toyes, trifles, of no value in comparison of Christ, grace, and heaven, and which bring many troubles to the body, cares and disquietnesse to the minde, are (through our corruption) incitements of vice, to our selves and others, seeds of envy to our neighbour, the baits of sin, and snares to the soul, and neglect those things that are of absolute necessity to salvation and true happinesse, Jesus Christ, and his righteousnesse, all which are a thousand times better, then all the riches, pleasures, delights, favours, and honours of the world, *Christ the truth it self*, being judge, *Mat.*16.26. *What is a man profited if he shall gain the whole world and loose his own soule? Or* (being lost) *what shall a man give in exchange for his soul?*

See then and take notice (yee men of the world) that love, prize, desire, and seek after riches, honour, pleasure, or any worldly things, and neglect Christ, and his Gospel grace,

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what a match yee make! you part with or neglect all for the world, yea for the least part of it, a little pleasure, ease, liberty, peace, wealth, or the like.

Ob. We come to Church, reade, hear, pray in publike and private, we professe Christ, love him, and hope to be saved by none other, and deal honestly and truly with all men, therefore do not censure so hardly of us.

A. 'Tis well you do so much, but is it your businesse, your chief desire, designe and endeavour to be made savingly partaker of Jesus Christ, and his grace, above all other things in the world, and to walk answerably? If so, well; I speak not to you, but if your chief care, desire, study and endeavour be for worldly things and your love and delight in them, more then to Jesus Christ and the things of God, then know it is to you I speak, and that you are the men, and when the Lord shall be pleased to open your eyes to discern aright of things, and of your own waies, when your consciences shall be throughly awakened, you will see and acknowledge your own folly. Now you look on them who do desire, prefer, and endeavour after Christ, grace and holinesse, above all earthly things, and therefore do fast, pray, reade, follow sermons, not willing to let any opportunity slip, will not take their pleasures, say and do as the most do, I say you look on such and think them foolish, simple, silly, and what not, but they know you are foolish, very fools, the world and the devils fools, who have deceived you, and you prefer wealth before grace, and pleasure before Christ, like silly children and fools that prefer a brazen counter, before beaten gold, a pibble before a pearl, a leaden shilling before true coin.

This is the first branch of the Use of information to let us see the folly, and let them see their folly, who will not part with the world or the things thereof for Christ.

2. If we ought to part with all for Christ, then *this may rectify the false judgements and conceits of men*, both in respect of worldly things themselves, and also of worldly men, that have and do continually abound with worldly things.

1. *In respect of the things themselves*, we should judge

of them as they are indeed, no way comparable to Christ, yea altogether unprofitable to make us happy, save the soul, justify our persons, sanctify our natures, or afford any true sound and solid comfort to a troubled soul, a wounded conscience, and accordingly we should affect them, love them; desire them, delight in them, and rest on them, namely, nothing at all in any of these respects, because they cannot profit us at all in any of them. If a man know it is but a reed that is in his hand, or broken staff, he will not trust to it, because he knoweth it is but a reed or broken staff, that will not bear him over the ditch, or out of the dirt; The world is but a reed or broken staff, and so are all worldly things, riches, honours, pleasures, friends, strength, wit, policy, *&c.* whosoever trusteth to the world or any thing in it, will finde himself foully mistaken, and greatly deceived in the end, they will fail him and leave him in the mire, Therefore saith the Psalmist, *Psa.* 146. 3. *Trust not in Princes, nor in the son of man in whom there is no help.* Whom should a man rely upon if not upon a King, that hath so much power and so many waies and means more then other men to do us good? yet saith the Prophet, *Put not your trust in man, in whom there is no help, his breath goeth forth, he returneth to the earth, in that day his thoughts perish.* Alas! help me? he cannot help himself, death will overmaster him, and then whatsoever his desires and thoughts were to help and do good, all vanish and come to nothing, but ver. 5. *Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God,* ver. 6. *which made heaven and earth, the Sea, and all that therein is, which keepeth truth for ever:* there is the reason of it, because God is alwaies allsufficient and faithfull to make good to the uttermost whatsoever promise he hath made.

So for riches, the worldly mans strong city, *Pro.* 10. 15. *Rev.* 4. 17. He thinks there are great matters in them, Yet saith *Solomon They abide not for ever,* Pro. 27 4. they are very uncertain, nothing in point of certainty and true happinesse, *Pro.* 23. 5. and though they do stay by a man, yet *they cannot profit in the day of wrath,* Pro. 11. 4. *yea he that trust-*

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eth in his riches ſhall fall. Pro. 11. 28.

The like we may ſay of all other things, we think there are great matters in them; Oh if I had ſuch friends, ſuch an eſtate, ſo much coming in by the year, or had ſuch an Office, I were an happy man or woman, How bravely might I live! I might have ſo many men to attend upon me, I might fare well, live eaſily, go bravely, be liberall to the poor, keep a plentifull houſe, and do much good in my country, help forward any good work, but now though I have a free heart, yet I have ſhort hands, can do very little: Alſo we are apt to think, If we have the favour, the nod or ſmile or good word of ſuch a great man, or ſuch a great Lord to be on our ſide, to ſtand for us, ſpeak and act for us, we are not a little happy above others, and hug our ſelves in our own conceits, of what we are, and what a friend we have if need be, And therefore we greatly deſire and earneſtly labour for theſe outward things, riches, honours, offices, favour of men, and other worldly contentments, becauſe we think we ſhould be happy, we had them, and are miſerable becauſe without them, but we may hence ſee the vanity of all worldly things, they are no waies comparable to Chriſt, they are things which muſt be parted with, and therefore we ſhould take notice of this, deſire, eſteem, and uſe them accordingly, only in ſubordination to higher and better things, Chriſt, grace, Gods favour, *&c.*

Secondly, *It may alſo rectify our thoughts in reſpect of worldly men, who abound with worldly good things,* We may not judge men to be any whit the better, or happier, or more in Gods favour for theſe outward things: We are apt to think they are, yea, we (too many of us) can hardly be beaten out of it, that thoſe that have theſe worldly good things are happy. Oh they fare daintily, live eaſily, have variety of goodly apparel, ſtore of money, the cap and knee of every one, great reſpect and obſervance, ability to give great portions to their children, large inheritances, and what not? eſpecially we are apt to think thus, when our ſelves are in a poor, low, deſpiſed condition, wanting things neceſſary, endure hardſhip and ſorrow in the world, and therefore we are very

apt to admire great ones, honour them, and magnifie them, though otherwiſe vitious, baſe, covetous, pot-companions, luſtfull, defilers of others beds, *faces populi*, the dregs, lees, or ſcum of men, like as *Comodus*, *Nero*, *Caligula*, *Heliogabalus*, of the Roman Emperours, were for vitiouſneſſe of life, and many others were and are, ſo they be rich and great in the world, eſpecially if they be alſo courteous, and affable, and liberall, theſe things cover all their vices, as for inſtance, If proud wicked *Herod* do but make a brave eloquent oration to the people, in his royall robes, they preſently admire him, and cry out, *The voice of God, and not of man*, Act. 12. 21. as he in *Virgil*, *Vox non hominem ſonat*, *O Dea certè*.

Moſt men look at nothing but the outſide, the pictures, the gay cloaths, the gold and ſilver in the purſe, the outward trappings: and ſo judging men by the outſide, erre in their apprehenſions of them, and conſequently in their affections alſo, and actions, and thus adore the golden aſſe for his trappings, the man for his gay cloaths, crowns in his purſe, attendance, buildings, and the like, extoll a graceleſſe ignorant aſſe, made rich and great, it may be, by uſury, bribery, baſe covetouſneſſe, extortion, and by the favour of ſome wiſe man, or the corruption of others.

And on the contrary, *Si ſit res anguſta domi*, if a man be poor and mean, deſpiſed, reproached, ſlandered by ungodly men, and outwardly afflicted, without means, and without friends in the world, though he be never ſo holy, humble, godly, yet the world accounts him a miſerable man, would not change condition with him upon any terms. This is to call good, evill, and evill good, to condemn the generation of the righteous, and juſtify the wicked, both which are abomination to the Lord, Thus men often miſerably miſtake and wiſh in their hearts that they were in ſuch a mans condition, that they had ſuch an eſtate, office, dignity, but Chriſt is little thought of, and leſſe regarded.

Miſtake me not, I know well enough, that there is a civill reſpect and honour due unto men, even wicked men, more or leſſe, according to their birth, eſtates, degree and age, they are of, and the places they are in, it is our duty, and the will

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and command of God, that we ſhould give it unto them, and a great fault not to give civill reſpects unto them, *Rom.* 13.7. eſpecially ſuch as are in authority, and it is a moſt unworthy thing in any that pretend to religion, to carry themſelves rudely toward men in authority, becauſe ungodly *but* that which I here ſpeak, is only to labour to beat down all opinion or conceit that there is any true felicity, happineſſe or ſound comfort in any worldly excellency whatſoever, or that thoſe that have them are therefore in a happy condition, or any whit the better in any ſpirituall reſpect, nearer heaven, or more in Gods favour then any other men that want them, *Greatneſſe is not goodneſſe*, and they that abound in all outward good things (uſefull and neceſſary for the comfortable ſupport of the body while we live on earth) yet having nothing elſe, wanting Chriſt the true treaſure and only Pearl that can make any man truly rich and happy, they are notwithſtanding all their wealth and honour, poor, *beggarly, baſe and miſerable*.

Only the godly man is a rich man, a happy man, a bleſſed man, approved and honoured of God, Reade *Pſa.* 1.15. & 119.1. *Mat.*5.3. to 13. My labour is to beat all men off from all creature confidence and comfort, to ſeek unto, and rely on God in Jeſus Chriſt only, for true happineſſe, peace, eaſe, comfort, and content.

Let us therefore hence rectify our judgements and affections, to acknowledge and account worldly men, though never ſo great, rich and honourable, in the world, though they ſwim in pleaſures, yet without Chriſt and ſaving graces, naked, poor and miſerable, and account the meaneſt Chriſtian that hath a ſaving intereſt in Jeſus Chriſt, and timely fears God, far greater, better, wiſer, and in a far better condition, (though he have neither money in the purſe, meal in the barrel, oil in the cruſe, any outward good thing to ſupport this life, nor friend in the world) then any worldly man howſoever rich, great, and outwardly happy.

Fourthly, this may ſerve for our inſtruction, to teach us a double leſſon.

1. *Not to ſet our hearts* on the World or any worldly things

things, though they be never so excellent, take we heed of that. These are things that we should be so far from trusting in, setting our hearts upon, or inordinately and immoderately desire them, that we should alwaies use them with weaned affections, and be alwaies ready on every occasion actually to part with them, life and all for Christ and the Gospels sake. He is a pearl, and so is the Gospel, of far greater price then any, yea, then the world, and all worldly things whatsoever.

2. *Learn here not to envy worldly men, but pity them rather,* when we see them thrive and prosper in the world, though their riches and outward comforts increase never so fast upon them, and they multiply like *Jacobs* cattle, or *Isaaks* corn, a hundred fold, and though our selves should have but a scanty portion of outward good things; yea, want and suffer many other waies, yet envy them not: Shall our eye be evill because Gods is good? Indeed holy *David* (or *Asaph* he who penned the 73. Psalm) sometimes slipt into this fault, ver. 2. *&c. My feet were almost gone, my steps had well nigh slipt, for I was envious at the foolish, when I saw the prosperity of the wicked.* — *They are not in trouble as other men,* (viz. the godly) *&c.* but he quickly saw his errour, bewailed his fault, blamed himself much for it. See ver. 16. to 23. *So foolish was I and ignorant, I was as a beast before thee.* If thou have slipt into the same fault, consider quickly and repent and be wise with them, there is no reason in the world why any godly man should envy the prosperity of the wicked, for consider their end, ver. 18, 19, 20. *Surely thou didst set them in slippery places, thou castest them down into destruction,* and so on. Alas! what have they? they have many of them much wealth, greatnesse, respect in the world, much pleasure and ease, but thou that art truly godly, hast a saving interest in Jesus Christ, hast Christ and grace, Gods favour, pardon of sin, a right to heaven and eternall life, things ten thousand times better then all the worldling hath, had he ten times more. Alas! they are but the shadow, thou hast the substance; they have but the cabinet (no nor that neither) thou hast the true treasure, the *pearl* of great price here spoken of. If we

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ſee a childe playing with a painted rattle, or riding on a gilded hobby-horſe, or glorying in a leaden ſhilling, or brazen counter, we do not envy the childe, but rather bleſſe God that we have more wit and better things, ſo do not you envy the worldling becauſe of his pelf, gold, ſilver, brave cloaths, goodly houſes, *&c.* which they glory in, but pity them, pray for them, that they may be wiſe unto ſalvation, and conſider thou haſt Chriſt, the rich treaſure, the goodly pearl, that which is ten thouſand times better, and more laſting, yea that which is abundantly able to ſatisfy all the deſires of thy heart, and which ſhall continue for ever, think of this, make thy boaſt of God, glory in the Lord, yea rejoice and be exceeding glad, and again I ſay rejoice. So exhorteth our Saviour, Mat. 5.12. and the Apoſtle, Phil. 4 4.

In the next place, Seeing a Chriſtian ſhould be willing to part with all, and count all but loſſe and dung for Chriſt, let us all hence be perſwaded to be willing to part with all for Chriſt, and in our hearts to make a preſent divorce from all worldly things for him, and to cloſe and cleave to him ſolely and conſtantly. This is the uſe the Scripture uſually makes of ſuch points of doctrine, wherein the vanity of the world and excellency of heavenly things is declared; As Eccl. 12.13. when *Solomon* had proved the vanity of all worldly things, he concludes, Let us hear the concluſion of the whole matter? *Fear God, and keep his Commandements, for this is the whole duty of man.* So the Pſalmiſt, Pſa. 146.3,4,5. *Put not your truſt in Princes, nor in the ſon of man, in whom is no help. for happy is he, who hath the God of Jacob for his help, and whoſe hope is in the Lord his God.* that was the uſe he made of it and the uſe we muſt make of it. So our bleſſed Saviour exhorts us, *Mat.* 6.33. *Seek you firſt the Kingdome of God, and the righteouſneſſe thereof, and then all theſe things ſhall be added unto you.* Seek you firſt, that is, before and above all other things, the Kingdome of God, by which ſome underſtand Chriſt himſelf, with which ſence the next words ſeem to agree, and his righteouſneſſe, others underſtand by Kingdome the ſaving gifts and graces of his ſpirit, whereby Chriſt rules in his elect, and ſo the ſpirituall kingdome of Chriſt the

kingdome of grace here, and of glory hereafter, and righteousnesse, a conformity unto Christ as the way to his kingdome, whether we take kingdome here in both or either sence, this is true, the words tend to take us off from earthly things and cares, by setting a more excellent and purer object before us.

Obj. *But what is to be done that my heart may be divorced from all worldly things, and so I may so prize, prefer, and desire Christ and the things of Christ, above all the things of this world, that I may be willing actually to part with all for Christ, and the truth, if called thereunto, and that in the mean time I may so use the world, as not abusing it, with wearied affections, and may walk worthy of Christ?*

A. Consider and study well two things, the { 1. Vanity of the world, and all worldly things. 2. Excellency and necessity of Christ and our happinesse with him.

1. The vanity of the world and all worldly things, which appears in three respects,

viz. of their { 1. Impotency, 2. Instability, *and* 3. Falsity.

First, The vanity of the world and all worldly things appears in respect of the impotency, inability and emptinesse of the creatures, If a man had all the world and the things of it, yet they all severally and jointly are utterly unable to help him. I shall therefore give instance in divers particular cases, as,

1. Neither the world nor any worldly thing is able to satisfy the minde of man, though the heart be a little thing, little more then would serve a Kite at a meal, yet its desires are so large, that no worldly thing, yea all the world cannot satisfy it, Eccl. 5. 10. saith *Solomon, He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase.* Eccl. 1. 8. *The eye is not satisfied with seeing, nor the ear with hearing.* The eye may be wearied with looking on divers objects, but still it desires new ones, or to see them that are rare over again, so the ear still desireth to hear novelties.

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This divine testimony given by the mouth of the most experienced man in the world, plainly shews the largenesse of mans desires, and the impotency and emptinesse of the creatures, so they are not able to satisfy them.

And one reason may be, because there is an emptinesse in the creatures, All the creatures are but broken pits, empty cisterns, they are wanting in this, because indeed they were never made for this end, to satisfy and give full content to the minde of man, and so to make him truly and fully happy, no not for a time, but only to conduce to his outward well-being in this life, Now where there is any thing still wanting, there is no true and full content and satisfaction, and so no true happinesse, Let *Ahab* be an instance to prove this, who though he had, enough he was a King, and King over all Israel a great people, he had honour and wealth enough, yet all would not give him content, because he could not have *Naboths* vineyard, he was exceedingly discontented, would eat no bread, and turned away his face, nothing would please him, 1 *Kin.*18.4. A notable evidence of this truth we have also in *Haman* what could he almost have more then he had, he was a mighty Prince, very great in wealth, honour and authority, advanced by *Ahashuerosh*, to be over all the Princes of an 120. Provinces, very gracious and in great favour with the great King *Ahashuerosh*, above all the men in all his dominions, besides wife, children, health, peace, and prosperity, to hearts desire, and did even what he would, *Ester.*3.5.9. Yet because *Mordecai* an inferiour man, did not bow the knee to him (a very poor thing to add or detract any thing from the content and welfare of so great a Prince) Yet because he had not this respect from *Mordecai*, all his mirth and content was marred, all his wealth, honour, prosperity and friends, did him no good, were to him as nothing, cap.5.13. *All this* (said *Haman*) *availeth me nothing, so long as I see Mordecai the Iew sitting at the Kings gate.* And so it is with all worldly men in the midst of all their enjoiments, there is still something wanting to them, and so no full content, and so no true happinesse.

A second reason may be because the world and all worldly

things are outward, corporeall, bodily, materiall, but the soul is immateriall, incorporeall and spirituall, and therefore as a chest or coffer cannot be filled with spirituall, immateriall, and incorporeall substances, because they do not take up any space of place, as corporeall substances do, so the minde of man, a spirituall substance, cannot be filled and satisfied with earthly, corporeall and materiall things they are not suteable to our souls, which are spirituall, *&c.*

Thirdly, add this, though it be *magis acuta quam solida*, that the heart of man (as the Philosopher observed) is triangular, the world is round, now 'tis sure a round thing cannot fill that which is triangular, but there will be some angles and corners left still empty, croud will you will.

Fourthly, Because the creatures are not made for this end to satisfy man, give him full content, to be the full and adequate object of his desires (as was said before) but himself to be the childes portion, fully to answer all its desires, so far as to make him truly happy here, and fully and for ever hereafter in Heaven.

Fifthly, This is also a good reason why worldly things cannot satisfy the minde, because God in his just judgement gives worldlings over to unsatiable desires, because they desire, love, joy, and delight in the creature, more then in the creator, God himself the fountain of all good, therefore he justly deprives them of that comfort and content, which otherwise the creature might afford them by his ordinary assistance and blessing, so that *they may eat and not be filled, drink and not be satisfied.* as the Prophets threaten, Ezek. 7. 19. Hos. 4, 10. Hag. 1. 6. yea and if his own children too immoderately desire, and affect worldly things, he doth withdraw his blessing from the creatures, that they may learn by experience to be wiser, and rest on God only, and seek him above all, *&c.*

So that worldly men are like *Pharoahs* lean kine, who after they had devoured the seven fat ones, yet they were lean and hungry still, so worldly men though they devour other mens possessions, and get a very exceeding great and large

large eſtate, yet they are not ſatisfied, but crave ſtill all worldly things, being like ſalt water, *quæ ſitim provocat, non extinguit*, which doth not quench or allay, but increaſe thirſt, ſo many and all worldly things do not ſlack, but provoke the deſires after more, the more men have, the more they deſire, *Creſcit amor nummi quantum ipſa pecunia creſcit.* Mens deſires increaſe with the things themſelves, covetouſneſſe may get wealth, and ambitious endeavours, honours, but cannot give reſt nothing can fill and ſatisfy the ſoul but God himſelf, who is of a ſpirituall nature, alſufficient and infinite in all perfections, the only chief and everlaſting good, and ſo able to ſatisfy every deſire, and fill every corner and cranny of the heart, to its utmoſt capacity, and exceeding abundantly beyond all that we are able to ask or think. This is the firſt thing wherein the impotency and emptineſſe of all the creatures appears.

Yea further, earthly things are ſo far from ſatisfiyng the minde, or giving any true content and comfort, that they oftentimes much diſquiet and grieve it, Eccl. 1.14. ſaith *Solomon, I have ſeen all the Works that are done under the Sun, and behold all is vanity and vexation of ſpirit*, Earthly things do not only not ſatisfy the minde, and not make happy, but they do alſo vex, grieve, and trouble the minde, becauſe it cannot comprehend them, many are the cares, troubles, and pains in getting worldly things, alſo to keep and preſerve them being gotten, and then bitter ſorrow, and vexation many times, if any of them be loſt or taken away by fire, water, theeves, or other caſualty, though all be done by the wiſe providence of God.

2. As neither worldly things, nor the world it ſelf cannot ſatisfy the minde, ſo they cannot help the conſcience in its diſtreſſe. I will inſtance in two caſes.

For 1. *It cannot comfort and eaſe the grieved conſcience*, when God hath wounded it by charging a mans ſins on him, and ſet his conſcience on work to accuſe, condemn, and torment him for them. If ſuch a man had all the kingdomes in the world, and all the riches and honours of them, and all the wit of the men in them, they cannot cure nor eaſe a

wounded conſcience, and comfort it, when the conſcience is throughly awaked, and touched with the ſight and ſenſe of its ſin, and guilt and wrath due for ſin, there is no worldly thing can ſpeak comfort, there is nothing but horrour of conſcience, the very flaſhings of hell in his face, extream anguiſh, deep doubts, and deſperate perplexed fears of everlaſting damnation, which are ſo great that all the water in the world cannot drown them, nor all the wealth in the world ſtifle Pro.18.14. *The ſpirit of a man will bear his infirmities, but a wounded ſpirit who can bear?* Let a mans bodily infirmities, ſufferings and troubles be what they will, yet if the ſpirit, the minde and conſcience be quiet, ſound and whole, he can bear it, as a leg or ſhoulder, that is in its place ſound and whole can bear very much, but if the minde be grieved and the conſcience throughly awakened, and the ſpirit wounded, who can bear it? as every little thing ſeems very grievous and even intolerable to a leg or ſhoulder out of joint, broken or full of angry boils and ſores, ſo it is here. *Iſa*,33 14. but when conſcience was awakened, then they are full of moſt dreadfull apprehenſions and deſperate fears of hell. *The ſinners in Zion are afraid, fearfullneſſe hath ſurpriſed the hypocrites, who among us* (ſay they) *ſhall dwell with devouring fire? who among us ſhall dwell with everlaſting burning?* A notable inſtance to this purpoſe, we have in *Belſhazzar*, who when in the height of his glory, at his riotous feaſt, when a hand-writing appeared on the wall, though he could not tell what it meant, yet he exceedingly quaked and trembled, *his countenance was changed, his thoughts were troubled in him, ſo that the joints of his loins were looſed, and his knees ſmote one againſt another.* So that neither variety of all ſorts of wines, delicious diſhes, and dainties, concubines, nobles, wiſe men and counſellours, could quiet his conſcience, or give him any comfort. The like we might ſee in *Judas*, who after his conſcience troubled him for betraying his Maſter, the Lord Chriſt, threw away his thirty peeces of ſilver, as that which would afford him no comfort in his diſtreſſe, *Mat.*27.3,4,5.

All things in the world, riches, honours, *&c.* cannot cure

cure a wounded conſcience, and the reaſon is, 1. Becauſe there is no proportion or ſutableneſſe betwixt the conſcience grieved, and outward things, the diſeaſe and the remedy, the wound and the cure, the one being ſpirituall, the other corporall. 2. The one is inward, the other outward. Now it is a true rule, *Nullum corporale agit in ſpirituale*, corporall things do not work on ſpirituall ſubſtances, as a plaiſter applied to the body, or phyſick taken inwardly, doth but work on the body, and not on the ſpirit or ſoul, plaiſters and phyſick though never ſo precious applied to the body, cannot cure inward griefs of minde, but only ſome ſuch thing as is ſutable to the inward grief, ſo all the wealth, pearls, jewels, honours, *&c.* in the world, applicable only to the outward man, cannot cure the inward accuſings, condemnings, and tormenting of the conſcience, And if they could, yet they are but temporall, laſt but for a time, and therefore when we are taken away from them, or they from us, the wounds and troubles of conſcience, will break out again and be more violent then before, as a water ſtopt, after it hath broken down the banks or dam, runs more violently then before, 'tis ſure that ſo long as ſin and guilt remains, as it doth alwaies in impenitent ſinners, the troubles of conſcience will remain accuſing, condemning and tormenting the ſinner for ever in hell, where the ſinner ſhall be ſtript of all worldly things, and nothing remains but the worm of an accuſing tormenting conſcience, Mar. 9. 44. 46. *where the worm* (that is the ſting of an accuſing, tormenting conſcience) *ſhall never die.*

2. Another reaſon may be this, becauſe theſe outward, worldly things, cannot procure Gods favour, nor are any ſignes of his favour, Eccl. 9. 2, *No man knoweth good or evill by all that is before him*, &c. And the wound or trouble of conſcience ariſeth from hence, that it ſees God is his enemie, and will charge the guilt of its ſins upon him, ſo that without his favour and reconciliation with him there can be no cure, no true peace, quiet, and comfort of conſcience, but worldly things cannot procure Gods favour and peace with him, Job, 34. 19. *God accepteth not the perſon of Princes, nor regard-*

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eth not the rich more then the poor, all are the work of his hands, and therefore earthly and ſublimary things cannot quiet and help conſcience.

2. *Neither the world nor any worldly thing can prevent future troubles* of conſcience, and ſecure the conſcience, this follows from the former, for if they be not able to afford the leaſt true comfort to a wounded, grieved conſcience, how ſhall they be able to prevent future troubles? worldly things rather occaſion troubles of conſcience, become ſnares to draw us to ſin, through the corruption of our hearts, and not ſimply from themſelves, the Devil ſiding with our corrupt hears, uſeth theſe as baits and ſnares to draw to ſin, as the wedge of gold and Babiloniſh garment to allure *Achan* to take of the accurſed thing, and ſo ſin againſt God and his own ſoul, and ſo the Devil as it were laieth the foundation, and prepareth matter for troubles of conſcience, and then having made ſuch a way (God permitting him) he chargeth the ſin and guilt home upon the conſcience with all poſſible aggravations, and hence follows trouble of conſcience, ſo that worldly things are ſo far from preventing troubles of conſcience, that they occaſion it, as good wine and ſtrong drink and good company, occaſion drinking, draw many a man to drink, and drink occaſions drunkenneſſe, and that ſometimes grievous, yea deadly diſtempers: ſo the profits, pleaſures, eaſe, preferments of the world, favour of men, and the like, allure to ſin, and ſin makes guilty, and that makes ſubject to divine wrath, and from the apprehenſion of guilt and wrath due to man for ſin, cometh trouble of conſcience.

3. *Earthly things cannot purchaſe the ſalvacion of the ſoul*, They can neither redeem from hell, nor procure righteouſneſſe and life eternall, for then great men and rich men, would be the only happy men in the world, for ſurely there is none ſo deſperately wicked, when he comes to die, if he be ſenſible of his ſpirituall condition, he would give large ſums of money and other things, to be certainly freed from hell, and aſſured of heaven, but alas! all the world cannot purchaſe that. If a man had it, and would part with abundance

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of *burnt offerings, and calves of a year old,* overgrown calves, *yea if he would give thouſands of rams, and ten thouſand rivers of oil,* &c. a moſt ſtupendious ſum, *yea if a man would give his firſt-born,* for his tranſgreſſion, a man being more worth then the whole world, in reſpect of the preciouſneſſe of the ſoul, Mat.16.26, *the fruit of his body, for the ſin of his ſoul, it would not pleaſe the Lord,* Mic.6.6,7. No, that is too great a price for man to pay, he cannot give a ſufficient ranſome to God for the ſoul, Pſa.49.6,7,8. *They that truſt in their wealth, and boaſt themſelves in the multitude of their riches, None of them can by any means redeem his brother, nor give to God a ranſome for him, for the redemption of the ſoul is precious, it ceaſeth for ever,* that is, it is ſo great a price, that it it can never be paid by any. *Eſau, Dives,* and many other rich perſons, and great perſons went to hell, *and* ſo ſhall all the wicked, *and all that forget God,* Pſa.9.17. *all that diſobey the Goſpel.* 2 Theſ,1.7,8. neither gold nor ſilver nor any earthly thing can redeem us, that can be done only by the precious bloud of Jeſus Chriſt the ſon of God, 1 Pet,1. 18,19. *Ye were not redeemed with corruptible things, as ſilver and gold, but with the precious bloud of Chriſt.*

4. Earthly things cannot enrich the ſoul, or procure for it any ſanctifying and ſaving grace, as faith, hope, love of God, godly ſorrow or any other ſaving gifts of God, they are from above, Jam.1.17. It is not the world, but the word of God, by which as Gods inſtrument thoſe graces are wrought in the ſoul, which is therefore called *the word of his grace.* Act.20.32, *and the grace of God,* Tit 2.11. becauſe it is the inſtrument by which God worketh all ſaving graces in the heart of his elect, which makes the ſoul capable of heaven, and do ſo exceedingly beautify and adorn the ſoul.

Worldly things cannot ſo much as procure morall vertues, as true valour, they cannot put any true courage and magnanimity into any man, or zeal to ſtand for a good cauſe, for God, his word, truth, worſhip, or ſervants, againſt the oppoſitions of evill men, eſpecially great ones, theſe things rather make men cold, fearfull and cowardly to ſpeak or

act in any good cause, least they should suffer in their estates, or esteem in the world, whereas men of small estates, and mean account in the world, poor, contemptible Christians, do usually shew more courage, zeal, and constancy, in any good cause, then the great ones do.

Nor can worldly things procure temperance, justice, fortitude, prudence, chastity, nor wit, understanding, memory, and other naturall parts, or morall endowments, for if they could, many great men, that abound exceedingly in riches, *&c.* in this and former ages, who are wanting in these endowments, would excell others, and be most wity, knowing, wise, magnanimous, beautifull, *&c.*

Neither can they cure any naturall defects or deformities of the body, as crookednesse, lamenesse, blindenesse, deformities, they cannot make the deformed beautifull, the crooked strait, the lame whole the dumb to speak, the deaf to hear, or blinde to see, or purchase these things for them that want them, much lesse can they procure grace for the soul, or be any means of procuring saving grace and holinesse, the way and requisite condition to true happinesse: if they cannot do the lesse, amend the naturall defects and noisome deformities of the body, then they cannot do the greater, that *is*, purchase grace for the soul.

Fifthly, Sublunary things can neither remove present diseases of the body, nor prevent future judgements of God, nor death.

They cannot remove present diseases, aches, and distempers of the body, as the stone, gour, feaver, cholick, *&c.* The common saying *is* very true, It *is* not a velvet slipper can cure the gour, nor a silk stocking that can cure a broken leg, nor a crown of gold that can cure the meagroom or head-ach or tooth-ach, nor a Satten suit that can remove the Stone-cholick, burning feaver, and many other diseases of the body.

Obj. No? Experience shews the contrary, many by the use of the creatures artificially made and applied by the skillfull Physician, have been cured of grievous wounds and diseases, which some others have judged mortall.

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A. 'Tis true, these things many times, when God is pleased to add his blessing, and strength to the creatures, and skill of men, have wrought great effects; but we see also by experience, that where, and so often as God doth deny his assistance, and concurrence with the creatures, yea oftentimes when there is the ordinary providence and assistance of God, going along and working with the creatures and skill of man, cures are not effected, wounds not healed, deseases not cured, yea many times very small hurts or distempers notwithstanding all the skill and endeavours of the learned, prove mortall, and these very things which have don admirable effects upon others often, and on themselves also in the like disease, either now worke not at all, or not to the curing and saving of the patients: daily experience sheweth that great ones die and others lie groning under very grievous pains, and can get no remedy nor ease many times, though they would willingly give very large sums, and use all means thought of, or that the skill of man can devise to help them, but meat, drink, physick, plaisters, nor silver nor gold can cure them.

Neither can lands, goodly houses, stately buildings, soft beds, dainty fare, ease, *&c.* cure distempers of the body, these rather occasion diseases and sickness and weakness, which occasioned that saying, *Morborum domicilium divitum aula, Rich mens houses are harbours of diseases,* and that *Intemperance kils more then all other diseases,* which arise from other causes, for as worms sooneſt breed in soft and sappy wood, and fineſt lawnes and linens are most apt to rent, and be marred, so diseases are most apt to catch and breed in these bodies, which are made soft and tender through ease and delicacy. Variety of dainties and plenty invites to fulness and intemperance, upon which follows ill digestions, raw and corrupt humours which beget many foul and dangerous, and often, deadly diseases.

And as earthly things cannot remove present diseases and pains, so neither can they prevent future distempers and judgements of God, as famine, pestilence, immoderate unseasonable hurtfull weather, rains, stormes, droughts, and other

judgements of God; All *Pharoahs* wealth, honour and greatnesse, though a King, could not keep off the least of Gods judgements, as the hail, frogs, flies, lice, *&c.* from falling upon him, and his people, and land, *Exo.* 6,7,8,9. & 10. those poor, weak, contemptible creatures, did milerably hamper and afflict that proud King, notwithstanding all the power, wisdome, riches and policy of *Egypt*, that he was forced to confesse, *I and my people have sinned, the Lord is righteous, and to intreat Moses to pray for him*, Exo.9.27. All *Herods* honour, riches, stately buildings, rich robes, eloquence, policy, applause of the people, *&c.* could not keep off the judgements of God, the worms from eating him up, Act. 12,23. So we reade of a fearfull, incurable, invisible plague, that tormented *Antiochus*, of *Julian* the Apostate, *Francis Spira* and many others, some were grievously afflicted in their bodies, and some in their consciences also, of whom we might say, as the faithfull, *Psa.*52,6,7. *The righteous shall see and fear*, see and take notice of Gods judgements on wicked worldlings, if themselves will not see and fear to offend God by the like or other sins, *and shall laugh at him*, rejoice in that God is glorified and his justice executed, and that God taketh their part against the wicked, and say. *Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his substance, and now you see he hath befooled himself, and suffers for it.*

Neither can any earthly thing prevent death, or put it off further then the time appointed, *Dives* the rich man died as well as poor *Lazarus*, Luk.16.22. all his barns full of corn, and worldly wealth, could not keep off death, All *Herods* glory could not free him from being eaten up, one of them of worms, and the other *Herod* of lice, and so it was with *Nimrod*, *Nebuchadnezzar*, *Belshazzar*, and all other great men, as well as poor men, they all died one as well as poor men, they all died, one as well as another, All the world cannot bribe death, Heb.9.27. *It is appointed unto all men (without any exception) to die, and after death to come to judgement:* and being enacted in heaven, it is like

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and more durable then the laws of the Medes and Persians, all the world cannot reverse it, Psa.49.6,7,9. *They that trust in their wealth, and boast themselves in the multitude of their riches, none of them can by any means redeem his brother, nor give to God a ransome for him, that he should still live for ever, and not see corruption,* Isa.46.10. *The counsell of the Lord shall stand.*

And what will all the worlds wealth, riches, honours, pleasures, buildings, dainty fare, soft and costly raiment, and friends, do a man good, when he must die and part with all, *Quicquid vita dedit, tollit cum vita recedit.* What life giveth, death taketh away, when conscience accuseth him, death is ready to arrest him, and carry him before the judgement seat of Christ, the soul ready to breath out its last gasp, and hath its eye open to see Jesus Christ, whom he hath slighted, neglected, and disobeyed, to satisfie his lusts, ready to condemn him, and the Devil ready to take him, and hurry him away to hell, which is ready to swallow him. *What is the hope of an hypocrite* (saith *Job.*27.8. and mark it well.) *though he have heaped up riches, when God taketh away his soul?* I speak not this to extenuate Gods goodnesse in outward things, nor the respect that is due unto men, to whom God giveth the things of this world, riches, honour, greatnesse of birth, place, offices, and the like, all which are to be thankfully received as from God, and improved to his glory, but to let all men see how vain all outward things are, and to take off our hearts thoughts, and affections, and confidence on them, and place them on God in Christ, the only soveraign and allsufficient good, the authour of all our true happinesse.

Sixthly, Neither the world, nor any, nor all worldly things together, can prevent the wrath to come, *Pro.*11.4, Riches *profit not in the day of wrath,* and so may we say of honours, earthly pleasures, *&c.* Zeph. 1.18. *Neither* their silver nor gold shall be able to deliver them in the day of the Lords wrath. Worldly men think there are great matters to be had in worldly things, and therefore do eagerly desire them above grace and holinesse, and do greedily seek them, and treasure

them up many times in great abundance, even with the neglect of the true riches, Christ, Gods favour, saving grace, and life eternall, but *What will it profit a man if he gain the whole world and loose his own soul? or What shall a man give in exchange for his soul?* saith our Saviour, Mat. 16.26. The rich mans full barns, and all his wealth, and credit, could not purchase his freedome, nor bail his soul from hell for one night, Luk. 16.22,23. nor procure him the least ease, or mitigation there, not so much as one drop of water to cool his tormented tongue, a poor matter not worth the asking, and yet could not be obtained, no not of mercifull *Abraham*, his father *Abraham*, as he called him, ver. 24. *&c.* But God will *be just, and render to every man according to his doing, glory, honour, and peace, to every man which worketh good, but tribulation and anguish upon every soul which doth evill.* Rom. 2.6,9,10. *We shall appear before the judgement seat of Christ*, (saith the Apostle, 2 Cor. 5.10.) *to receive not according* to every mans riches, wealth, honour, greatnesse, beauty, parts, or any worldly enjoiments, *but according to what he hath done in the body*, i.e. while here in the body, in this life, He that followeth after righteousnesse and mercy, shall finde *life, righteousnesse and honour.* Pro. 21.21. But those that have followed after the world, have desired, loved, and delighted in the world, its pomps, vanities, pleasures, profits, neglecting Christ, shall have tribulation, anguish, indignation and wrath, Gal. 6.8. *He that soweth to the flesh, shall of the flesh reap corruption, but he that soweth to the spirit, shall of the spirit reap life everlasting.* When the Apostle compares our thoughts, words, affections, and doings, good or bad, to seed, and sowing, and saith men shall reap according as they sow, be rewarded according to their doings, good or bad.

Thus we see that worldly things cannot satisfy the minde, help the conscience, purchase salvation, not procure any saving grace, help the body, much lesse free either soul or body from the wrath to come, but all these good things are to be had in Jesus Christ.

This is the first thing wherein the vanity of all earthly things

things appears, *viz.* in reſpect of their impotency and weakneſſe to help.

Secondly, The vanity of all worldly things appears in their inſtability, and mutability, If they could help us, yea make us happy, yet it could be but for a time, and that moſt uncertain, becauſe all earthly things are mutable, changeable, tranſitory and periſhing. *The Heavens themſelves ſhall periſh, yea they all ſhall wax old as doth a garment, as a veſture thou ſhalt change them, and they ſhall be changed,* ſaith the Peophet, *Pſa.* 102.26. the moſt rich and durable garments, in time and with uſe, yea, though not uſed, will decay, looſe their colour, beauty and ſtrength, and moulder away to dirt, ſo ſhall the heavens ſaith the Pſalmiſt, and though heaven and earth do continue from the creation to this day, above 5000. years, and may continue much longer, yet they change with thoſe that partake of their benefit and influence, we die and part withall; and that is in reſpect of us, as if the things themſelves ceaſed. 1 Cor.7.31. παράγει τὸ σχῆμα τοῦ κόσμου τούτου. *The faſhion of the world paſſeth away,* 1 Joh.2.17. The world κόσμος paſſeth away i.e. all the perſons and things in the world, alſo 2 Pet.3.6,7. *The world that then was, being overflowed with water, periſhed, but the heavens and the earth which are now, by the ſame word kept in ſtore, reſerved unto fire againſt the day of judgement, and perdition of ungodly men,* and ver. 11. *Seeing all theſe things ſhall be diſſolved,* &c.

All the things of this world are tranſitory, periſhing and uncertain, ſo the Apoſtle ſtileth riches, 1 Tim 6.17. uncertain riches, much like unto the *Silencian* birds, that fly away when they ſhould pleaſure us, take wings and are gone, So ſaith *Solomon,* Prov.23.5. wilt thou ſet thine eyes upon that which is nothing, for riches certainly make themſelves wings they flie away as an eagle toward heaven and other birds that have taken the wing and are gone, when we would take them for our uſe.

Witneſſe *Zedekiah* who was deprived of his kingdome, eſtate, honour, nobles, wives, children, liberty, and his ſight in one day, 2 *King.*25. and *Job,* righteous *Job,* who in one day of the

the richeſt man in the eaſt became even the pooreſt, whence our Engliſh Prouerb, *As poor as Job*, He loſt his eſtate, oxen, camels, ſheep, *&c.* his ſervants, and children in one day, and preſently after, his health, eaſe, *&c. Job* 1. & 2 chapt. Renowned *Beliſarius* a noble and ſucceſſefull captain under *Juſtinian the Emperour*, was turned out of his office, and eſtate, had his eyes put out, after great and honourable ſervices done by him, and was forced to beg at the door, *Date obolum Beliſario, quem fortuna magnum, & invidia cœcum fecit*, Give one half-penny to poor *Beliſarius*, whom fortune made great, and envy made blinde. Witneſſe alſo many Kings and great Lords, *Joſh.* 10. 12. & *Judg.* 1. This purblinde nature could ſee, and ſay as he, *Quicquid habes hodie, cras te fortaſſe reliquit*. All worldly things are like the Sea, flowing and ebbing, coming and going, like the Moon alwaies increaſing or decreaſing, Our Saviour ſaith, they are *things that periſh*, Joh. 6. 27. *The triumphing of the wicked* (ſaid *Zophar*, Job. 20. 5, 6, 7, 8, 9.) *viz.* becauſe of outward good things, *is but ſhort, Though his excellency mount up to the Heavens, and his head reach unto the clouds, yet he ſhall periſh for ever like his own dung, ----he ſhall flee away as a dream, &c.* Worldly wealth may be taken away from us, by fire, water, theeves, plunderers, negligence of ſervants, ſuretiſhip of friends, and many other waies. .

The like may be ſaid of honour, preferments, favour of men, how ſuddenly was great and much honoured *Haman* turned out of all favour and office, and hanged? *Eſt.* 7. 9. Alas! honour and favour of men is but a puff of breath, a miſ-done action, or miſ-ſpoken word though with a good intention, yea an action well done, or word well ſpoken, if ill taken, may and often doth looſe great mens favour, It is a miſerable and and fooliſh thing to depend on the favour of any man, it is ſo uncertain and mutable.

The like we may ſay of worldly pleaſures and delights, then which there is nothing in the world more vain, they periſh in the very act, all the abundant delights and pleaſures of yeſterday, are gone and paſt to day, and we (beſide the bare thought of them) as if we had never had any. O miſerable

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man that makes the world his God, riches his God, or honour or pleaſure his God, or portion, the deſire, delight and joy of his heart.

And becauſe all earthly things are ſo mutable and uncertain, therefore Chriſtians ſhould uſe the world with weaned affections, and do all the good they can with their eſtates, while they live and enjoy them, imploy them to the glory God, and the good of others, by feeding the hungry, cloathing the naked, relieving the oppreſſed, and other good uſes, for as *Abigail* ſaid to *David* in another caſe, ſo may I here, Hereafter when they ſhall come to die, and part with all, or have all taken from them by any means, it will not repent them of the good things they have given out while they lived and had them, and well imploied like good ſtewards, for *Nemo eſt Dominus ſuarum facultatum*, but *diſpenſator*, No man is Lord and proper owner, but a ſteward only of his goods which the Lord hath put into his hand to diſpenſe wiſely according to his will, and will call him to account for them one day, *Mat.* 25. 14. and *Luk.* 16. 42.

Thirdly, All worldly things are vain in reſpect of their falſity and deceitfulneſſe, they ſeem great matters, but are not, promiſe much, but can perform little, they have but a ſhew, an appearance of that they ſeem to have. *Pſa.* 4. 2. they are called vanity, deceiveable falſhood, So *Ainſworth*, *Pſa.* 62. 9. *Surely men of low degree are vanity, and men of high degree* (Men lifted up above many others in wealth, honour, place, authority, policy, *&c.*) *are a lye, to be laid in the ballance they are altogether lighter then vanity.* Great Potentates think they can do great matters, promiſe great things, but are not able, they die as well as others, and then all their thoughts, promiſes, purpoſes periſh. *Pſa.* 146. 4. *Goliah* 1 *Sam.* 17. 10. ſaid, *I defie the armies of Iſrael this day, give me a man that we may fight together*, as if he had been able to do whatſoever he would, and ver. 42, 43. 44. *When he looked and ſaw* David, *he diſdained him, Curſed David, and ſaid, Come to me and I will give thy fleſh to the fouls of the air, and to the beaſts of the field*, he promiſed

to himself, a most easy conquest over *David*, and threatned great matters, but all was lies, and the clean contrary evill events befell himself, and that by the hand of *David*, whom he so much disdained. Thus wicked men many times promise great matters to themselves, build castles in the air, but all comes to nought. I warrant you, the malignant and antichristian party, and the principall of them, were very confident of carrying all to their hearts desire, dissolve this present renowned Parliament, or destroy it, destroy and bring the whole Kingdome, all three Kingdomes, under their girdle, and utterly subvert the true Protestant Religion, laws and liberties, set up Popery, tyranny and arbitrary government they spake great swelling words of vanity, but God hath brought down the haughtinesse of man, and made the rage of man turn to his praise, as also he did *Pharoahs*, *Pharoah* trapped in all his glory and greatuesse, thought he might deal with Israel at his pleasure, and as he list, trample them under foot, bring them back again, and make them slaves for ever, for thus he saies, and mark his vain confidence, because *Israel* was now in a great strait, the Sea before them, the hils on each side, and himself and his whole army behinde them, *Exo.*15.9. The enemy (*Pharoah* and his army) said, *I will pursue, I will overtake, I will divide the spoil, My lust shall be satisfied upon them, I will draw my sword, my hand shall* destroy, this sixfold repetition of the same resolution, shewed their extream high-flown confidence, and what did he and his army effect? truly just nothing, but were themselves all destroyed in the red sea, that very Sea which to the Israelites was drie ground, and a wall for their safe passage, was to the Egyptian a grave to bury them in, something might be said to this purpose of *Haman*, *Belshazzar*, *Judas*, *Gehazi* and others.

The like may be said of all worldly things, riches, honours and pleasures, as well as of persons: Men think there are great matters in them, that they should be happy, if they had them, and think themselves miserable, because without them, but when they have them, and have need of their help, and trust to them, they finde them empty pits, broken cisterns,

bruised

bruised reeds that fail their expectations, therefore said wise *Solomon* an experienced man, *Pro.*23.5, *Wilt thou set thine eyes on that which is nothing, riches certainly make themselves wings, they fly away as an Eagle toward heaven.* Worldly things often deceive us in our hope and expectation, especially when we have most need of them, and most trust to them, they are lying vanities, *Arridet mundus ut saviat, blanditur ut fallat, illicit ut occidat, extollit ut deprimat.* The world smileth that it may devour, flattereth that it may deceive, allureth that it may destroy, lifteth up (with conceit of what we have and are, that when we see the emptiness of the creature, and our hopes frustrated) it may throw us down with despair.

Thus we see the vanity of all worldly things, let me add further these two things.

1. That oftentimes worldly things occasion many foul sins, by reason of our corruption, move men to do that which otherwise they would not do, *auri sacra fames,* the desire of gain, the love of money makes many a man to *grinde the face of the poor,* Amos.8.6. It is the root of all evill (saies the Apostle, 1 Tim.6.10.) *which while some have coveted after, they have erred from the faith, and pierced themselves thorow with many sorrows.* The hope of gain made *Ziba* to slander and accuse his master *Mephibosheth,* 2 Sam.16.3. The souldiers to report a lie, *viz.* that Christ was not risen from the dead, but that his disciples stole him away in the night, while they slept, *Mat.* 28. 12. The goodly Babilonish garment and wedge of gold did so dazle *Achans* eyes that he neglected his duty, covets and takes them, to the hurt of all *Israel,* and undoing of himself and family, *Josh.*7.1. to 25. *Gehazi* to run after *Naman* the *Syrian* with a lie in his mouth, 1 *Kin.*21, *Judas* to sell and betray his master, *Mat.*26. The desire of a crown, moved *Abimelech* to murther 70. of his brethren, *Judg.*9. the Turkish practice in latter times. Gain made *Delilah* to betray her own husband into the hands of the uncircumcised Philistins, *Judg.*16. *Balaam* for preferment will venture his life, and curse the people of God *Numb.*24. *Doeg* flatter *Saul,* though it cost the life of never

so many of the Lords Priests, 1 *Sam.* 22. *Absalom* to get a Kingdome will steale away the hearts of the people from their lawfull Soveraign, rise up against, and labour to take away the life and Kingdom of his Lord and Father, 2 *Sam.* 15 *Filius ante diem patrios inquirit in annos.* And the Son before his time to inquire how old his Father is, and so to comfort himselfe in the hope of his fathers approaching death, that he may have the inheritance. In a word, worldly wealth, pomps, pleasures, and preferments, favour of men, &c. steal away the heart from God, take up much time that should be spent in better things, make men cold, lazie, sluggish, and quickly weary in religious duties, and apt to forget God, See *Deut.* 6. 10, 11, 12. and 8. 7. to 15. do make men proud, high-minded, despisers of others, forgetfull of themselves, and adde fuell to their lusts, make us ready to fall into any sin, Many will swear, lie, cozen, deceive, professe any Religion for gaine, pleasure, ease, liberty, preferment, or the like, or to save their goods, liberties, lives. Thus worldly things through our corruption, make men turn aside after vain things which cannot profit, nor deliver because they are vaine.

And secondly, They doe hereby occasion the sinners confusion, shame, and sorrow. *Their table becometh their snare, and their prosperity their ruine,* Psal. 69. 22. *The prosperity of fooles* (ungodly men) *slayeth them,* Prov. 1. 32. As *all things work for good to them that love God, and are called according to his purpose,* Rom. 8. 28. so by the rule of contraries, all things (through the corruption of our natures) tends to the hurt, guilt and condemnation of them that are not called and do not love God, also prize and prefer Christ above all things.

Obj. *But some will say, Are all earthly things as riches, houses, lands, &c. vanity? they are called* Substance, *Gen.* 12. 5. & 13. 6. *and are necessary, We cannot be without them, therefore sure this doctrine of yours is not sound.*

Ans. It is not mine but *Solomons*, yea the *Holy Ghosts*, Eccles. 1. 2. 14. 7. *Vanity of vanities, all is vanity,* yet it is confessed, that they are in Scripture called substance, and are neces-

necessary, *viz.* food, raiment, land to till, and bear corn, grasse, *&c.* and yet they are *vanity, yea vanity of vanity*, that is, extream vain and helplesse, to wit, in point of justification, sanctification, true peace or happinesse, and can no more profit the soul in point of comfort, holines or happines, then a shadow, or painted food, fire or garment can profit the soul, neither are they absolutely necessary for the body and outward man, to support naturall life, for it is possible for us to live without money, cloaths, meat, or drinke, for so *Moses* did fourty daies and fourty nights in the Mount, and our Saviour after him in the Wildernesse, though God do usually support this life by such outward meanes, but God never saves any soule that is of yeares of discretion, without the Word, and Christ, and his righteousnesse, *Acts* 4. 12. *Neither is there salvation in any other.* John 3. 36. *He that beleeveth not the Sonne shall not see life, but the wrath of God abideth on him.* John 8. 24. *If ye beleeve not that I am he, ye shall die in your sins,* Wherefore I beseech you seriously consider these things, and then take the good councell of our Saviour, *John* 6. 27. *Labour not for the meat which perisheth, but for that which endureth to everlasting life.* This is the first Motive taken from the vanity of all worldly things.

The *second Motive* shall be taken from the consideration of the excellency & necessity of Christ. The excellency of Christ.

First, the excellency of Christ, *Iesus Christ is precious*, 1 Pet. 2. 7. *A pearl indeed, a rich treasure*, Mat. 13. 44. 45, 46. Christ is a precious pearl, of very great worth, of more worth then all the world, so is the Gospel of Christ, and so are all heavenly things, as saving grace, mercy, pardon, justification, sanctification, Gods favour, heaven and eternall life, the things of Christ are of very great worth, incomparably better then all the riches and wealth of the world: of infinite worth; one dram of saving grace is better and of more worth and use, then a Million of gold, all worldly things are but as pebbles to these, rubbish, drosse, dung in comparison of Christ, or any of his saving gifts, and speciall favours.

There is as much and more difference betwixt the world and earthly things, and Christ and heavenly things, as betwixt

twixt a painted and a reall fire, or apparel to heal and warm the body, as between painted dainties and reall food, received to nouriſh, refreſh, and ſtrengthen the body, and ſuſtain naturall life.

Let us hear and conſider well, what the holy Scriptures ſay of Chriſt, and the things of Chriſt, ſetting out his excellency to draw and heal our affections with the love and longing after him.

The excellency of Chriſt appeares in divers reſpects.

1. *In reſpect of his perſon, nature*, and naturall properties, and ſo he is co-eſſentiall, co-equall and co-eternall with the Father and the Holy Ghoſt, *The great God*, Tit. 2. 13. *God over all bleſſed for ever*, Rom. 5. 9. *The bleſſed one.*

Alſo he is almighty, infinite in power, and all-ſufficient, and ſo able to doe for his people exceeding abundantly above all that we are able to ask or think, in reſpect of protection, proviſion, and all other good things both for ſoul and body. *In him dwelleth the fulneſſe of the Godhead bodily*, Col. 2. 9. *In him are hid all the treaſures of wiſedome and knowledge*, v. 3. A fulneſſe of all graces, that *of his fulneſs wee might all receive even grace for grace.*

He is omniſcient and moſt wiſe, his underſtanding is infinite, *Pſal.* 147. 5. *The onely wiſe God*, 1 Tim. 1. 17. aboundantly able to manage all the affaires of his Church and people, to deliver his choſen, provide for us, to ſupport and comfort in time of trouble, and make all things, even contrary things turn for the good of his Church, and every living member of it, though we know not how; there are many troubles in the world, but Chriſt is wiſe enough to order all for the good of believers, to ſupport and comfort them in them, and deliver them out of them in due time, therefore we may confidently *caſt all our burthens and care on him, who careth for us*, 1 Pet. 5. 7.

Alſo he is true, faithful, juſt and righteous to make good all his promiſes to his people to the uttermoſt, and to reward them according to his promiſe, and to puniſh, ſubdue, and deſtroy his and their enemies, 2 *Cor.* 1. 20.

He is holy, infinitely, and perfectly holy, and ſo is able to ſancti-

sanctifie all them that draw neer unto him, and seek holiness of him, and to cleanse from all sin, 1 *John* 1. 7. therefore called the *Holy one of God*, Marke 1.24.

He is exceeding good, goodnesse it self, all good, only good, good in himselfe, and good to all his faithfull ones in a speciall manner, *Psal.* 73. 1.

He is mercifull, full of mercy, and all his waies towards his people, are waies of mercy and truth. *Psal.* 25.10. *All the pathes of the Lord are mercy and truth, unto such as keep his covenant, and his Testimonies*; beside pardoning mercy, there is also preventing mercy to keep off evils, supporting mercy, to strengthen and comfort in evills, and sanctifying mercy to turn all for the good of his people, even those pathes that are full of troubles, misery and sorrow, are through the tender mercy and faithfulness of God, ordered for the spirituall good of his elect, according to his promise, *Rom.* 8.28. Beloved, you may (some of you at least) live to see the day in which you may see and say, warre was a mercy, and troubles a blessing, and that *periissemus nisi periissemus*, we had perished, if we had not perished. These wayes that bring desolation, are but waies that through the omnipotent wisedome and goodness of God, lead to his glory, and his peoples good, especially to their eternall good: yet may we not therefore desire warres, famine, or other grievous judgements, nor foment them; if at any time, by any lawfull meanes they may be prevented, but labour to make sanctified use of them, when the just, and wise God is pleased to send them, and patiently bear them.

In a word, he is beautifull and lovely, full of divine excellencies and transcendent perfections, which make him most lovely and desirable, *He is the chiefest of ten thousand*, Cant. 5. 10. *much better* (more glorious) *then the Angels*, Heb. 1. 4. *The brightnesse of the fathers glory*, Heb. 1. 2. *altogether lovely*, *Cant.* 5. 10. to 17. Thus you see how excellent Iesus Christ is, He is co-essentiall, co-eternall, and co-equall with the Father, and the Holy Ghost, almighty, and all-sufficient, omniscient, and most wise, true and faithfull, most holy, exceeding good, abundant in mercy and compassion, and altogether

gether lovely and desirable, the most amiable object that ever the eye of mans understanding did or possibly can behold, or enjoy.

2. Further, the excellency of Jesus Christ appears by his offices and relations.

He is the Creatour and maker of heaven and earth, and of all things and persons, with the Father, and the Holy Ghost: he made all of nothing in six daies, Joh.1,3. Col.1.16. By him were all things created, *&c.* His office as creatour is to preserve, sustain and uphold all things: by him all things consist. *Col.*1.16

He is also a Saviour, the Saviour not of mens bodies and estates only, but of soul and body from sin, hell and eternall death, *Mat.*1.21. *He shall save his people from their sins.* So *Luk.*2.11. *Tit.*2.13.

He is the Redeemer that redeems our souls from spirituall and eternall evils, dominion of sin, slavery to Satan, hell, *&c.* *Job.*19.25. *Eph.*1.7. and his Office is to redeem his people from all spirituall enemies and evils, to serve him in righteousnesse and true holinesse, *Luk.*1.74.75.

He is the Head of the Church, Eph. 2.22. *God hath given him to be head over all things to the Church*, and his office as an head, is to give spirituall life, motion, and direction to every true beleever and member of his body mysticall. *Act.* 17.28.

He is an husband, and beleevers are his spouse and Bride, Eph. 5.23. Rev. 21. and his Office is to love, cherish, protect and honour his spouse, his Church, and every faithfll soul.

He is a father, the heavenly father, the father of our souls, and of our bodies also in some sense, more truly then our naturall parents are, for they are but instruments, he (as God) is the Authour, *Isa.*9,6. and his part is to care for, nourish, bring up his chosen, till they be come to perfect age, and then to bestow on them the everlasting inheritance in Heaven, *Mat.*25.34.

He is the Mediatour, to reconcile God and man, 1 *Tim.* 2,5. and therefore is called, *The prince of peace, our peace,* and

the *peace-maker*, Isa.9.6. and Eph.2.14.

He is a Prophet, to teach his people the true way to everlasting life, *Mat.* 21.11. *Act.*3.22. *In him are hid all the treasures of wisdome and knowledge.* Col. 2. 19. & 3.3. And he teacheth inwardly, powerfully, effectually, and savingly, so that all that are taught by him, know God in Christ savingly.

He is a Priest, who by once offering himself for his elect, did purchase for them eternall redemption, righteousnesse and life eternall, by his perfect obedience, suffering, death and bloud-shed, one dram of which is more worth then all the wealth, bloud, and lives of all the men and creatures in the world, and doth make continuall intercession for them, *Heb.*5.9. & 7.25, & 9.26, an able advocate, and a righteous one, able to prevail with God, mercifull and faithfull in all things, full of compassion to us, and most free-hearted, doth all for nothing, for all that come to God by him.

Also *he is a Lord*, the Lord and King of the Church, 1 Cor. 8.6. Col.3.24. Luk.23.3. *A King of Kings, and a Lord of Lords*, 1 Tim.6.15, and his Office as King of the Church, is to gather and govern his elect and chosen, inwardly by his spirit and grace, outwardly by his word and offices, and Church discipline; also to bridle and in the end subdue all his and their enemies. He as God is the supream soveraign Lord over all creatures in heaven and in earth, *Eph.*1.20,21,22. *all things are put under his feet*, all things and all persons, great and small, men and Devils also, He hath the disposing of all things in heaven and earth, and all are at his command, and are ordered by him, for the good of his Church and chosen.

Oh! therefore get interest in Christ, seek to him, he will preserve, protect and save all them that are his and seek to him, and commit all your affairs to his direction and blessing. Thus you see the excellency of Christ also, in respect of his offices and relations, here are admirable things, Oh how should the soul be ravished with desire to be only his and enjoy him as its portion!

3. Christs excellency further appears by the many and great benefits, that the faithfull man doth receive by him, Namely,

1. *They are elected in Christ*, to eternall life, *Eph.*1.3,4. a precious mercy.

2. *Redeemed* and saved by him from sin, hell and eternall death, *Eph.*1.7. a precious benefit whereby we bondslaves to sin and Satan, are freed from Satan, sin and hell, and are made Christs freemen.

3. *Called* to grace and salvation by him, *Rom.*1.6. a precious and singular mercy.

4. *Justified* by his perfect righteousnesse, *Rom.*5.8,9.17, 18. *Gal.*2.17. a wonderfull benefit.

5. *Sanctified* and cleansed from sin and filthinesse by his blood, *Heb.*9.14. 1 *Ioh.*1.7. no small mercy.

6. *Have all their sins pardoned* upon their repentance and faith in Christ, for his merit and mediation. *Eph.*1.7. *a most precious mercy.*

7. *Spirituall life* by faith in him, who were dead in sins and trespasses. *Ioh.*5.40. & 10.28. & 3.30.

8. *Adoption* to be the sons of God and children of the most high, and so heirs of eternall life, *Ioh.*1.12. *Gal.*3.26. a precious and free act of Gods wonderfull love.

9. *And have all saving graces* from him, and all spirituall gifts and blessings, *Ioh.*1.16. and eternall life hereafter, an inestimable benefit.

And so he makes all those truly and everlastingly happy that have him to be theirs in covenant, and do faithfully and sincerely serve his highnesse, for Christ himself and all the things of Christ are theirs, as the Word, Sacraments, Ordinances, Ministers, *&c.* 1 *Cor.*3.22.23. *All are yours, whether Paul, or Apollos, or Cephas, or the World, or life, or death, or things present, or things to come, all are yours, and ye are Christs, and Christ is Gods.* His poor wisdome, goodnesse, authority, mercy, gifts, graces, merits, righteousnesse, *&c.* to justify them, sanctifie them, protect them, provide for them, govern them, direct them, and in the end to bestow on them heaven it self, and life eternall. As whatsoever the

the husband hath is the wives, riches, honour, greatnesse, though she was never so poor and mean before, yet by marriage she hath an interest in all; so have beleevers in Christ, and as the oil that was poured on *Aarons* head descended from the crown of his head to the skirts of his garment, *Psa.*133.2. So all the honour, grace, gifts and fulnesse that was poured on Jesus Christ the head runs down on every true beleever according to his capacity of receiving till his vessel be full, and every one hath with him fulnes of joy and pleasures for evermore, *Psa.*16.11.

All that Christ did, suffered, purchased and received, was for the spirituall and everlasting good of all that truly beleeve in him, and are his by a mutuall, cordiall, sincere closing with him in covenant.

Now labour to consider these things with a beleeving applicatory faith in Jesus Christ, and surely the heart will slieght and count all things but losse and dung in comparison of Christ, and will willingly suffer the losse of all things, and part with all to gain Christ, if called to it.

4. *The excellency of Christ appears further*, if we apply Christ and the things of Christ, to all the particular cases fore-mentioned, wherein we found the world and all sublunary things, impotent, empty, and unable to satisfy or do us any good, Christ can fully satisfy in all these particulars, *Psa.*145.19. *He will fulfill the desires of them that fear him*, Joh.4.13, 14. *Whosoever shall drink of the water that I shall give him* (that is, whosoever shall be made made partakers of the saving and ever living graces that are in Christ, shall have his soul so affected and refreshed with those spirituall good things, that he) *shall never thirst, but the water that I shall give, shall be in him a well of water springing up unto everlasting life.*

As 1. *Earthly things cannot satisfy the minde*, but Christ with his guifts and saving graces can abundantly satisfy all our desires, for there is a fulnesse in him, and he is allsufficient *Psa.*17.15. *when I awake after thy likenesse, I shall be satisfied*, said *David*, speaking of the day of resurrection, So *Psa.* 16. *In thy right hand is fulnesse, &c.* Joh.14.8. shew us the Father, *and it sufficeth*, said *Philip* to Christ.

2. *Worldly things cannot help and ease a troubled conscience*, but Christ, by the application of his bloud, can cleanse the conscience from sin, purify and pacifie the conscience, justify the person, and give sound, solid, substantiall and lasting comfort, peace and joy, *Rom.*5.1,2. *Being justified by faith*, we have peace with God through our Lord Jesus Christ, by whom also we-----rejoice in hope of the glory of God, *Phil*,4 6. *The peace of God which passeth all understanding.*

3. *Worldly things cannot purchase salvation*, redeem from hell, or procure life, but Jesus Christ hath purchased eternall redemption, and life everlasting, *Eph*,1.7. *Col*,1.14. he saves his people from their sins, and therefore was called Jesus, *Mat.*1.21, so that *whosoever beleeveth in him, shall not perish but have everlasting life*, Joh.3.16.

4. *Sublunary things cannot work* or procure any sanctifying grace or saving gift, but Jesus Christ gives salvation, faith, repentance, and all saving graces and gifts to all his elect. Joh,1.16. *of his fulnes we all receive grace for grace*, and he makes all true beleevers truly wise, valiant, magnanimous, zealous, *&c.*

5. Earthly things cannot remove present nor prevent future evils, diseases, afflictions, judgements of God on the body, or on the minde, as phrensies, madnesse, *&c.* but Jesus Christ by his word and grace, teacheth and enableth all his to make a spirituall use of all afflictions and sufferings to their greater good and comfort; and gives them a sound minde if not also a sound body, and frees from naturall and accidentall defects, as they are a curse, and from spirituall and eternall death, and evills.

6. Earthly things cannot prevent death, but righteousnesse delivereth from death, temporall so far as it is a curse, a punishment of sin, and inlet to hell (though it remain as a means to put off mortality, the body of sin, and a passage to let the soul out of this world to enter into heaven) and from eternall death, He that beleeveth in Christ shall not see death, but shall have everlasting life, *Ion.* 11.25.26. yea though he were dead (deprived of naturall life) yet shall he live, *viz.*

spiritu-

spiritually, eternally, and gloriously in heaven.

7. *Worldly things cannot afford any true comfort* when a man cometh to die, but faith in Iesus Christ, and saving grace will inable a man to welcome death and rejoyce at it, because the time of his redemption draweth nigh, when he shall be perfectly freed from sin, and be, and live with God and Iesus Christ for evermore, *Act.* 21. 13. *Phil.* 1. 21, 23. where he shall have better friends, better riches, houses, goods and comforts of all sorts, or that which is in stead of all and better then all, or any the world can afford.

8. *Earthly things cannot free from the wrath to come*, but Iesus Christ freeth all his from the curse, himself being *made a curse for us*, Gal. 3. 13. So that *there is no condemnation to them that are in Christ Jesus, who walke not after the flesh, but after the Spirit*, Rom. 8. 1.

9. *Worldly things many times become snares and occasions of sin* through the Devils temptations, and own corruptions, but grace teacheth and inableth to make a sanctified use and spirituall advantage, not only of outward and worldly good things, but also of losses, crosses, troubles, afflictions, and sufferings of all sorts, to keep our desires within their bounds and limits, to restrain all sinfull and inordinate lusts, and unrighteous waies and practises.

All the things of this life are unstable, transitory, perishing, but Iesus Christ, Gods love and favour, faith, and all saving graces, heaven and the life to come, are all durable *and lasting, yea everlasting*, 2 Cor. 4 18. *The things of this world are false and deceitfull*, seem to promise great matters, happines, peace, comfort, but utterly deceive them that trust in them, but Iesus Christ and all spirituall and heavenly things are reall, and more then they seem to be, or then we can apprehend of them here. There is more in the love of God, and the favour of God, then we are able to comprhend, and its a greater mercy to have sin pardoned, to be a son of God, *&c.* then we can conceive, therefore they are set down not positively, but by way of question and admiration, *Psal.* 31. 19. *Oh how great is thy goodnes which thou hast laid up for them that fear thee, which thou hast wrought for them that trust*

in thee! 1 Cor. 2. 9. *Eye hath not seen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.* Oh that therefore you would be wise, and not suffer your hearts to be intangled with the things of this life, the world or any worldly things, but labour to get interest, and to be made partakers of Iesus Christ, and his saving graces and gifts, Gods favour, pardon of sin, saving faith, justification, sanctification, &c. This is the fourth in which the excellency of Christ, and the things of Christ appeares.

5. *The excellency of Iesus Christ and the things of Christ appears in the reality of them*; They are true, reall, substantiall, solid things, earthly joy and comfort are but shadowes in comparison of them. Worldly mirth is but a flash, a little gigling in the face, and tickling of the lungs, like the crackling of thornes under a pot, that make a great noise and blaze for a little time, but yeeld no durable, solid heat; but true spirituall joy is an inward, sound, substantial, and lasting joy, such as no worldly troubles can quench or put out, whereas every little thing marres all worldly comforts and contents for the time, a losse, a crosse, a trouble, a disease, a foure word, a frown sometimes: but Christ and heaven &c. are substantiall things, *an enduring substance*, κρείττονα ὕπαρξιν καὶ μένουσαν. Heb. 10. 34.

Sixthly, *Christ and the things of Christ, are most excellent in respect of their stability*, Prov. 8. 18. *Riches and honour are with me, yea, durable riches and honour, an enduring substance*, Heb. 10. 34. *Things that perish not*, Ioh. 6. 27. *Things that are eternall*, 2 Cor. 4. 17, 18. *The things which are seen are temporall*, viz. riches, honours, houses, &c. but *the things which are not seen*, (Christ, grace, holinesse, Gods favour, heaven, &c.) *are eternall. Gods love is an everlasting love*, Ier. 31. 3. *Iesus Christ the same, yesterday, and to day, and for ever*, Heb. 13. 8. Divine truths and promises are *aeternae veritatis, indure for ever*, Isai. 40. 8. The life to come is *an everlasting life*, Ioh. 3. 16. *eternall life*. v. 36. *Heaven is an inheritance incorruptible, undefiled, that fadeth not away*, 1 Pet. 1. 4. The glory to come is (not only a weight of glory,) but *an eternall weight of glory*.

glory, 2 *Cor.* 4. 17. Spirituall joy is *an everlasting joy*, Isai. 35. 10. Salvation is an *everlasting salvation*, Isai. 45. 17.

Seventhly, *The excellency of spirituall things is also in the purity and mixture of them, especially in heaven.* Here all earthly comforts are mixt with sin and sorrow, yea spirituall comforts and rejoycing are not without some mixture of sin and sorrow, because of our imperfections, wants, troubles, afflictions, &c. here none injoy any pure comforts without any mixture of sin and sorrow, not but that spirituall comforts and good things in themselves are pure, but because of our imperfections, much unbelief, and the like, but the spirituall things in heaven are all pure, and unmixt, we being then free from all sin, both originall and actuall, and from being so much as subject to sin, or temptation: No unbelief or want in any grace in heaven, no cares, losses, crosses, trouble, sorrow, or any thing that may in any kind or degree, afflict, but we shall injoy the pure stream of comforts, and every thing the more pure it is, the more excellent in its kind, as Silver, Gold, &c. As the wicked in hell shall have *judgement without mercy*, Iam. 2. *And shall drinke of the wrath of God, which is poured out without mixture, into the cup of his indignation*, Revel. 14. 10. That is, pure wrath, nothing but pain, shame, sorrow, misery without the least mixture of mercy, ease or comfort; so the faithfull in heaven shall have pure comforts, pleasures, and delights without any mixture of discomfort, or grief of any kinde; *And if so*, Oh then Sirs, Labour to get interest in Iesus Christ, and labour to be made partakers of him, and so set your hearts on him, and the things of Christ, as to be willing to part with all, and to do or suffer any thing for his sake. Thus of the excellency of Christ, and heavenly things.

Secondly, *The necessity of having Christ* appeares in this, that we cannot possibly be happy without Christ or any of his sanctifying graces, or saving gifts. *It is Iesus Christ that is* the high possessor and disposer of all things, he preserveth and sustaineth all things as God, and that useth all these for the good of his elect as he is Mediatour. It is he that is the Head of the Church, whence cometh all spirituall life, motion,

tion and direction; He is the Redeemer, Justifier, Sanctifier, Saviour, the Treasury and dispenser of all divine graces and gifts, the author and giver of them to them, and only to them that have interest in him by a living faith, *Act.* 4. 12. *There is no salvation in any other, for there is no other name under heaven given among men,* (that is, way or meanes) *whereby we must be saved,* Ioh. 3. 36. *He that beleeveth on the Son, hath everlasting life, & he that believeth not the Son shal not see life, but the wrath of God abideth on him.* Mark 16. 16. *He that beleeveth shall be saved, and he that beleeveth not* (*viz.* in Iesus Christ) *shall be damned.* As a poor woman, when she is married to a great, rich and honourable person hath an interest in his person, and by him in all his honour and wealth, but without him no interest in any thing of his, so when a poor soul comes to be truly united to Iesus Christ and have interest in his person, Christ and all the things of Christs are his, and for his honour, good, comfort, and happinesse.

So that without Christ a poor sinner is most miserable, for if without Christ, then no pardon of sins, no true peace with God, nor conscience, no joy in the Holy Ghost, no true spirituall wisdom, no zeal for God, no true love of God, nor faith in God, nor fear of God, no comfort, no redemption from sin, nor hell, nor right to life, no hope of heaven and eternall happiness, nothing but sin and guilt here (that is properly ours, being out of Christ) and sorrow, shame and misery, for ever after this life, in hell with the Divell and his Angels and the damned soules, where the fire never goes out, and the worme never dieth, where there is as *Augustine* said truly, *Aegritudo sine valetudine, &c.* sickness without health, shame without any honour, trouble without peace, sorrow and grief without comfort, pain without ease, *&c.* yea the most intollerable suffering and torments without the least intermission, or mitigation, or end, which for the dreadfulnesse of is called *fire,* and for the perpetuity of it *everlasting fire,* Mat. 25. 41. *and everlasting punishment,* v. 46. so that after so many thousand yeeres as there be starres in the Firmament, or sands on the Sea-shore, or drops of water in the Sea, or grasse on the earth, they shall be as far from

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an end of their misery as when it first began, *quia eterna est*, because it is eternall, and eternity hath no end.

Therefore brethren make out for Christ while you live here, he is the heavenly Father, and where shall a poor soul unbosome himself in his troubles, but in his lap? *He* is the Saviour, and whither should a poor burthen lost sinner go for ease and mercy but to Iesus Christ? *He* is the Prince of peace, and whether can a poor troubled wounded conscience seek for ease and cure, but from him who calleth and lovingly inviteth all such to come unto him with promise of ease and comfort? *Mat.* 11. 28. Whither should a penitent sinner flee, but to Iesus Christ, who hath power to forgive sin? Whether should a sin-sick soul full of distempers and diseases go, but to Iesus Christ the good Samaritan, and good Physician which hath the saving balm of *Gilead*? Whether should the hungry and thirsty soul goe but to Iesus Christ, who only is the true bread and water of life, that can satisfie the soule with good things, and saith, *If any man thirst, let him come unto me and drinke of the water of life freely*, Rev. 22. *And* whither should a poor soul go to bee made rich but to Christ? Whither should a dead soul go for life but to Iesus Christ the Lord and giver of life? And whither an empty and gracelesse sinner go but to Iesus Christ to receive of his fulnesse grace for grace? And *whether* should a dead and dull soul go for quickning and livelinesse, but to Iesus Christ who quickneth the dead?

So that look as where there is no bread the body must starve, & as in desperate diseases & wounds where there is no physick, no plaister, nothing can be expected but death, so where the soule is empty of all sanctifying and saving grace, mercy, pardon, Gods favour, *&c.* and full of desperate soul-diseases and distempers, without Iesus Christ the bread and water of life, the good Physitian of the soul, there can be no healing of our spirituall infirmities, fores and desperate diseases, I say, what can follow but eternall death? all the world cannot save him. For he alone can redeem from the power of sin, death, and hell, comfort a grieved, and heal a wounded conscience, cleanse from all sinne, purifie our

beauty, cover our spirituall nakednesse, do away our filthinesse, subdue our corruptions, give us power against temptations, inableus to live holily, to die comfortably, rise joyfully, and crowne us with glory and immortality.

Therefore it is that the faithfull in all ages have made an absolute choise of Christ, and been most willing when called to it, to do or suffer any thing for him, to part with all for him, even father, mother, brethren, sisters, husband, wife, children, houses, lands, honours, and all other things, even life it selfe: bid the prison, the stake, and death welcome; and when life, riches, preferments, ease, libertie, &c. have been offered to some of them, so that they would deny Christ or the truth though but in part, they refused it, imbraced the stake, kissing it, crying out, Welcome death, *None but Christ, None but Christ.* And some with *Paul* Phil. 1. 23. have said, *To me to live is Christ, and to die is gaine. I desire to be dissolved and to be with Christ.*

Witnesse *Abraham, Moses*, the Prophets, the Apostles, and thousands more under the old and New Testament, that have suffered for him the spoiling of their goods with joy, and other grievous things; *Others were tortured not accepting of deliverance, that they might receive a better resurrection, and others had triall of cruell mockings and scourgings*, yea moreover, of *bonds and imprisonment, they were stoned, they were sawn asunder, were tempted, were slaine with the sword, they wandred up and down in sheep skins, being destitute, afflicted, tormented*, and yet were persons of whom the world was not worthy, *they wandred in deserts, in mountaines and caves of the earth*, Heb. 11. 35, 36, 37, 38. *Lo* (said the Apostles) *we have left all, and followed thee*, Mat. 19. 27. and *Paul Phil.* 3. 8. I have suffered the losse of all things, and do count them but dung σκύβαλα, dogs meat, (for the word signifies, the intrails of beasts which the butchers throw to the dogs) again *Act.* 20. 24. *None of these things move me*, (meaning no bonds or imprisonment, or other hard usage) *neither count I my life deare, so that I might fulfill my course with joy, and the ministry which I have received of the Lord Jesus, to testifie the Gospel of the grace of God.* And chap. 21. 13.

I am ready not only to be bound, but to die at Jerusalem for the name of the Lord Jesus. See also a notable place, 1 Cor. 4. 9, 10, 11, 12, 13. *We are made a spectacle to the world, to Angels and men.* 2 Cor. 12. 10. *Therefore I take pleasure in infirmities.* for believers know right well that *if they suffer with Christ, they shall be glorified with him, and reign with him, and they that deny him, he will deny them;* 2 Tim. 2. 12. *And that this light affliction which is but for a moment, worketh for them a far more exceeding and eternall weight of glory,* 2 Cor. 4. 17. That they are blessed, and shall be for ever blessed, who have Christ, though they suffer the losse of all things, and indure all evils for his sake, as our Saviour said, *Mat.* 5. 11, 12. *Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evill against you, falsely for my sake. Rejoyce and be exceeding glad, for great is your reward in heaven.* And the Apostle *Peter,* 1 Pet. 4. 12, 13, 14. *Beloved, thinke it not strange concerning the fiery tryall, as if some strange thing had happened unto you, but rejoyce, in as much as ye are partakers of Christs sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the Name of Christ, happy are ye, for the Spirit of Glory, and of God resteth upon you; but let none of you suffer as a murtherer, or as a thief, or as an evill doer, or as a busie body in other mens matters, yet if any man suffer as a Christian, let him not be ashamed, but let him glorifie God on this behalfe.*

Now I beseech you, dear Christians, lay all this together which hath been said of the vanity of the world, and all worldly things, and of the excellency and necessity of Christ, and then say yee, if the poorest and outwardly most miserable, afflicted, reproached, despised man in the world, who hath Christ for his portion is not in a far, a far better condition, then the greatest, richest, highest, most honoured and worldly wise man in the world, in the middest of all his outward felecity. The *poor reall Christian,* though he suffer the losse of all his goods, liberty, limbes, senses, friends, and all outward comforts, and indure reproaches, slanders, losses, and sufferings of all sorts that the malice of man can invent, yet having Christ, a sure interest in his person and

merits, he is truly happy here even then when he is in such a low and afflicted condition. *Whereas on the contrary the Worldling*, and seeming Christian, though he have all the excellencies and comforts the world can afford him, yet having no saving interest in the Lord Jesus, he is truly miserable and so continuing shall be for ever miserable: for without Christ no pardon of sin, no saving grace, no faith, no true peace of conscience, nor any cause of sound comfort or rejoycing, and after a few daies, he must suffer the losse of life, and all the wealth, honours, favour, and comforts of this world, and endure the pain of the damned in hell, which is for ever and ever without any the least hope of end or mitigation. See a notable instance of this in *Dives* and *Lazarus*, Luke 16. 22, 23, 24. *The rich man was clothed in purple and fine linnen, and fared sumptuously every day, and there was a certain beggar named* Lazarus, *which was laid at his gate full of sores, who desired to be fed with the crumbes that fell from the rich mans table*, but very probably, could not obtain so much favour, and in stead of a Chirurgion to dresse and cure his sores, he had only the *dogs* (who being more charitable then their rich master) *came and licked his sores*, v. 19, 20, 21. Here are two men, the one in the height of worldly prosperity, and the other of outward misery, but mark the end of both: the beggar, poor ulcerous *Lazarus* died, and though no care of burying his body, yet his soul was immediately carried by the Angels into the blessed and glorified communion of the Saints and faithfull, who walked in the steps of the faith and obedience of *Abraham*, v. 22. *The rich man died also, and was sumptuously buried*, but his soul went immediately to Hell, where it was in torments without hope of the least ease or mitigation, v. 22, 23.

Oh therefore poor souls make out for Jesus Christ, get sure interest in him, and then having Christ, you are and shall have with him all things that may make you truly happy here, and also fully and everlastingly happy with him hereafter in heaven.

Q. How shall I be savingly made partaker of Jesus Christ?

A. That

4. That we may be made savingly partakers of Jesus Christ, observe these three directions.

1. Attend on the word of God, The ministery of the word is the instrument whereby the spirit of God discovers the emptinesse and vanity of the creatures, our misery by sin, the means of recovery, the worth, preciousnesse and excellency and necessity of Christ, and how we may be made partakers of him, and his all-sufficient saving merit, and in and by which God the Father offereth his son Jesus Christ, and Christ cometh into the soul, and makes over himself to beleevers; The word is *vehiculum Spiritus*, the chariot wherein Jesus Christ rideth triumphantly with the Saints, conquering and to conquer all their rebellious lusts, in the Saints understanding, will, affections, and whatsoever exalteth it self against him, *Rev.* 6. 2. & 3. 2p. By the word he openeth our blinde eyes to see our sinfullnesse, misery and need of Christ, and the worth and excellency of him, the preciousnesse of grace, and of heavenly things, It openeth the heart to desire Christ above all things, and works saving faith to receive and apply him. *Rom.* 10. 17. *Gal.* 3. 2.

2. Seek Christ and beg him of the Father, in humble self-denying prayer, Humbly pray the father to enable you to see your sinfullnesse, misery, lost condition by nature, the worth and need you have of Christ, and an heart to seek him unfainedly, and above all things in the world, pray that God would bestow Jesus Christ on thee, and that he would bow thy heart to receive Jesus Christ, and prefer him above all things, yea though it be with the losse of all things, seeing he is incomparably better, and more necessary to salvation, and to be happinesse, then any other thing yea absolutely necessary to salvation, who can and will give all things needfull both for this present life, and that which is to come, Remember the promise, Mat. 7. 7. *Ask and have, seek and finde*, &c. and let this encourage all that desire Christ, to beg him of the Father.

3. *Labour and seek help from God, to beleeve on the Lord* Jesus Christ, the only way to receive him, *Joh.* 1. 12. *To so many as received him, to them he gave power* (that is the right or priviledge) *to become the sons of God, even to them that*

beleeve on his name, We receive the Lord Jesus, and come to have interest in his person, and to be partakers of the benefits and merits of his death and passion, and intercession by faith, or beleeving in the Lord Jesus Christ, which grace is the gift of God, therefore beg that also of God.

Q. But how shall I know whether I have parted with all for Christ, and have a saving interest in him?

A. Easily and briefly thus, If God have so enlightned thy understanding, as clearly to see the vanity and emptinesse of all worldly things, and the fulnesse, excellency and necessity of Jesus Christ, so as in thy heart to count all things, even life it self, but losse and dung for Christ, and art resolved actually to part with all or whatsoever shall stand in competition with him, and hinder thee in thy love and service to him, and art a faithfull follower of the Lord Jesus, and dost sincerely endeavour to obey him in all things, whatsoever thou suffer for it, dost heartily love the brethren, all that are in thy esteem truly godly, for that reason because they are godly, disciples and members of Christ, then surely thou hast already in thy affections, parted with all for Christ, and hast a saving interest in him, and this may be a matter of singular comfort to thee.

This is the way to get interest in Christ, and these are the directions I have for the present, the Lord make thee diligent in using them, and make them effectuall to the saving of thy soul, and then be the times never so bad, and though soul errours do never so much abound, and all go to ruine, and the world be turned up side down, goods, liberties, livelihood, and all fail, and a miserable confusion follow, as almost what else in the eye of reason can be expected, if Princes go on foot and servants ride on horse-back and rule? yet it shall go well and thrice happy shall it be with him that with *Mary* hath made the better choice, Jesus Christ to be his, and doth sincerely endeavour to live answerably: which shall be the hearty prayer, of him who spent some thoughts on this subject, for thine and his countries good, *Psa.* 2. 12. *Blessed are all they that trust in him*, John. 13. 17. *If yee know these things happy are ye if you do them.*

FINIS.

Christian Reader,

I Think fit to let thee understand, that there are divers peeces of this authours in print, which are very sound and profitable which have been desired and received with much approbation, because probably it may be thou wilt desire other, at least some of them also, and I dare assure thee that if thou reade them, and with desire to profit thine one soul, thou wilt have no cause to repent of the reading or buying of any of them, which are these.

1. The Churches troubles and deliverance: on Gen. 22. 14. *Which I know by experience was a great support to many Christians in divers countries, who have had and read the same printed,* 1632.

2. The Nationall Covenant, on DEUT. 29. 9. *which doth excellently presse, and may much help all that reade it, to keep all vows, covenants, and promises with God both publike, private, nationall, personall, sacramentall,* &c.

3. A view of the solemn league and covenant, *clearing the whole, answering fully above* 20. *materiall objections, with a very usefull exhortation to cleave to God and his cause, and one to another.*

4. A small Catechisme *tending especially to inform who are fit, and how others may be fitted for the Lords Supper,* So I take my leave, and rest,

Thine in the Lord Jesus

C. M. *Typographus.*

Imprimatur

Edmund Calamy.

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